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(PERSIAN MSS.)

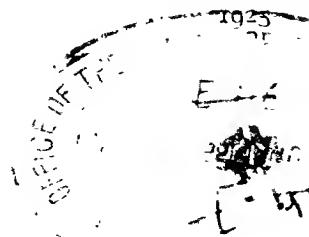
PHILOLOGY AND SCIENCES

Prepared by
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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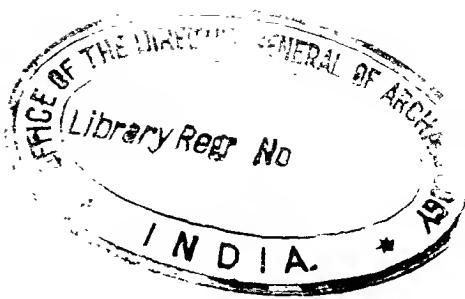
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PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS., making with the 768 MSS. noticed in the first six volumes, a total of 960.

The MSS. described in this volume are classed under the heads of Philology and Sciences and subordinate divisions. The first 135 MSS. belong to Philology. The remaining 57 MSS., arranged under the heads of Encyclopædias: Ethics, Politics and Philosophy, belong to the section *Sciences*, which, however, is not completed in this volume.

Of the rare, interesting, and valuable MSS. noticed in the present volume, the following may be mentioned as especially worthy of attention:

- No. 795. An autograph copy of *Madâr-ul-Afâdil*, a Persian dictionary, composed in A.H. 1001 = A.D. 1593.
- No. 805. *Ashhar-ul-Luqât*, a very rare dictionary explaining Arabic and Persian words in Persian, dedicated to Aurangzib.
- No. 814. *Muntakhab-i Bahâr-i Ajam*, an autograph copy of Indarman's abridgment from his master Tek Chand Bahâr's exhaustive dictionary *Bahâr-i Ajam*.
- No. 817. *Mâṣâdir*, a very old and rare dictionary of Arabic infinitives explained in Persian, by Abû 'Abd Ullah Ḥusayn bin Aḥmad uz-Zûzânî, died A.H. 486 = A.D. 1093, dated A.H. 1095.
- No. 819. *Dastûr ul-Lurqât*, a rare old grammatical dictionary, by Abû 'Abd Ullah ul-Ḥusayn bin Ibrâhîm nn-Naṭanzî, died A.H. 499 = A.D. 1106.
- No. 820. *Tâj ul-Mâṣâdir*, by Aḥmad bin 'Ali ul-Maqqârî, died A.H. 470 = A.D. 1077, an old copy, dated A.H. 850.
- No. 822. *Kitâb ul-Mâṣâdir*, a very rare and old dictionary of Arabic infinitives explained in Persian, by Muḥammad bin 'Abd Ullah ul-Bustî.
- Nos. 823-824. *Muhaqqâb ul-Asmâ*, an extremely rare vocabu-

lary of Arabie nouns explained in Persian, by Mahmûd bin 'Umar ush-Shaybâni.

No. 849. A rare work on prosody and rhyme, written for 'Abd Ullah Quṭub Shâh, by Ulfatî Husaynî Sâwaji.

No. 869. An extremely rare and valuable copy of the fourth *Daftâr* of Abul Faḍl's letters.

No. 906. An accurate and well-written copy of *Durrat nt-Tâj*, a vast encyclopædia of philosophical sciences, written about A.H. 700 = A.D. 1300, by Quṭb-nd-Dîn Shîrâzi (d. A.H. 710 = A.D. 1310) for Dubâj, or king of Gilân. Dated A.H. 1027.

No. 910. *Jawâhir ul-Ulûm*, an extremely rare encyclopædia of different sciences, written about A.H. 962 = A.D. 1554, for the emperor Humâyûn, by Muḥammad Fâdil 'Ali us-Samarqandî.

No. 927. A correct and beautifully written copy of Husayn Maybuḍî's commentary on 'Ali bin Abû Tâlib's *Diwân*, dated A.H. 928.

No. 934. An elegant and beautifully written copy of the *Wiṣâyâ-i Niżâm ul-Mulk*.

No. 943. A very beautiful and correct copy of Sîyyid 'Ali Hamadâni's *Dakhîrat ul-Mulûk*, dated A.H. 968.

No. 948. *Nafâ'is ul-Kalâm*, a very rare work on ethics, politics and the maxims of good administration, etc., written about A.H. 989 = A.D. 1581, for Râjah 'Ali Khân Fârûqi, the eleventh King of Khândîsh, by 'Abd ul-Laṭîf Munshî.

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr. A. F. Scholfield left India. The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr. Scholfield's appointment as Record Keeper: but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value.

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khân Bahadur, and the great encouragement that that was to him. If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain. Modern works are different from the

old ones of necessity, for the world does not stand still; and whereas in the olden time Khân A'zam Tâtâr Khân might order a number of 'Ulamâ at Delhi to compile Al-Fatâwâat-Tâtârkhânîya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS. The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J. A. CHAPMAN.

Imperial Library, Calcutta.

14th October, 1925.



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ERRATA.

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41	16	..	” <u>المسنن</u> “ <i>should be</i> ” <u>المسنن</u> “
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174	4	..	” <u>Mâşdarîn</u> “ .. ” <u>Muşaddârîn</u> .“
177	4	..	” <u>بانت سعاد</u> “ .. ” <u>بانت سعاد</u> .“



PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

foli. 30 : lines 14 : size $8\frac{1}{4} \times 6 : 6 \times 4\frac{1}{4}$.

صرف میر

SARF-I MÎR.

The well-known treatise on Arabic inflexion

Author: Abul Hasan 'Ali bin Muhammad bin 'Ali, called Sayyid Sharif-ul-Jurjani:

ابو الحسن على بن محمد بن على المعروف به سید شریف الجرجانی *

Beginning :—

ایدک اللہ فی الدارین کلمات لغت عرب سہ فسم آمد ایم *

The Author, who was born A.H. 740=A.D. 1339 in Tâgû, a village in Astrâbâd, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Dîn and other eminent scholars of that place. He then travelled to Persia where he finally settled. In A.H. 779=A.D. 1377 he entered the court of Shâh Shujâ' who appointed him as teacher in the Dâr-ush-Shifâ, Shirâz. When Timûr conquered Shirâz, A.H. 789=A.D. 1387, he sent Sayyid Sharif to Samarcand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Dîn Taftazânî (d. A.H. 791=

A.D. 1388). He returned to Shîrâz, where he died on Tuesday, 6 Rabî' II, A.H. 816=A.D. 1413. See Qabas-ul-Hâwî, vol. I, fol. 151* (Lib. copy). Comp. also Hâbib-us-Siyar, vol. iii, fuz 3, p. 89; S. de Saey, Notices et Extraits, vol. x, pp. 4-12. He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p. 216.

The work, commonly styled صرف عصر, or according to Hâj-Khal, ii, p. 304, تصرف "سد الشواف", is divided into three sections, noun (اسم), verb (فعل), and particle (حرف).

For other copies see Rieu ii, p. 522; W. Pertsch, Berlin Cat. pp. 180, 181 and 186. No. 1: E. G. Browne, Camb. Cat., p. 262. No. v; Ethé, Bodl. Lib. Cat. Nos. 1653-1656; Ethé, Ind. Office Lib. Cat. Nos. 2406-2409; Buhâr Lib. Cat. i, p. 201. Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and A.H. 1288; see also Zenker ii, No. 147.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 770.

fol. 222; lines 20; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح شافعیه

SHARH-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Hâjîb's famous Arabic treatise on etymology and orthography الشافعیه.

Commentator: Muhammâd Hâdî bin Muhammâd Sâlih Mâzâdarânî. محمد هادی بن محمد صالح مازندرانی.

Beginning:—

الحمد لله رب العالمين و دع دُقَنْيَنْ مِنْوَدْ ذرَة بِيْمَقْدَار
* ترَاب الْفَدَام شَيْعَيَان اَدَمْ اَطْمَر الْخ

The Arabic original by Jamâl-ud-Dîn Abû 'Amr 'Ushmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjîb (d. A.H. 646=A.D. 1248), is a supplement to the same author's well-known Arabic grammar الکافی فی النحو (comp. Hâj. Khal, vol. iv, p. 1: Loth, Arabic Cat. p. 263; printed in Calcutta, 1805; at Lucknow, with notes, A.H. 1266, etc.).

The commentator Muhammâd Hâdî, who, according to Rieu Supplement, p. 253, flourished about A.H. 1088=A.D. 1677, says in

the preface that he wrote this commentary at the request of Khân bin Hasan 'Ali Khân.

Copies of this commentary are noticed in Ethé. Ind. Office Lib. Cat. No. 2435; Buhâr Lib. Cat. vol. i, p. 199. etc. Another commentary on الشافعی, by Muḥammad Sa'd with the *takhallus* Gâlib, is noticed below. The Arabic original, with a Persian commentary by Muḥammad Sâlih Mâzandarânî (father of the present commentator), was lithographed in A.H. 1268.

The MS. is defective towards the end and breaks off with the words :—

حلت انقلاب جمل انهاست *

Written in careless Ta'lîq.

Not dated; 19th century.

No. 771.

fol. 333; lines 14; size 9 x 6; $6\frac{3}{4}$ x 4.

عائیه شرح شافعیه

'AFIYAH SHARH-I SHÂFIYAH.

Another commentary on Ibn-ul-Hâjib's same grammatical work الشافعی.

Commentator: Muḥammad Sa'd with the *takhallus* Gâlib
محمد سعد المتخلس به غال.

Beginning :—

ستایش و بیتیش رسیل سزاوار حضرت کردگاری که قوانین و قواعد

علم تصویف انجی *

Muḥammad Sa'd Qurayshî of 'Azîmâbâd (Patna) was a companion of 'Âqil Khân Râzî (d. A.H. 1108 = A.D. 1696), governor of Dihli in Aurangzib's time. He was well versed in Arabic and Persian and left about fifty-five works. His commentaries on Maqâmat-i Harîrî, Kâfiyah, Shâfiyah and Tahdîb, and his works on rhyme and prosody, are held in high estimation by the scholars of 'Azîmâbâd. He also left two Dîwâns in one of which he adopts the *takhallus* Sa'd and in another Gâlib. See Safînah-i Khwâshgû, fol. 30^a. His other works are: (1) قندل, a commentary on the Arabic grammar of Nâṣir bin 'Abd-us-Sayyid ul-Mutarrizî (see No. 778); (2) انتخاب بی بدل, a commentary on Jâmi's Arabic commentary on the كتبه of Ibn-ul-Hâjib (see No. 776); (3) شرح نصاب "اصناف", a commentary

on the popular metrical Arabic-Persian vocabulary of Abū-Naṣr Farāhī (see Ethé Ind. Office Lib. Cat. No 2387): میران الاشعار (4), a treatise on the art of rhyming (see No. 859); etc. etc.

For other copies see Rieu Supplement. p. 120 (where the author is called Muḥammad [B.] Sa'd): Bûhâr Lib. Cat. vol. i, p. 264.

According to a statement at the end of the following copy the commentary was completed in Ṣafar, A.H. 1097 = A.D. 1685.

Lithographed at Cawnpore. 1878.

The MS. is defective at the end and breaks off with the following words:—

* و خاطر فاطر در حل معاقد دیل و ایضاح غوامص مسائل

Written in ordinary Ta'liq

Not dated: 19th century.

No. 772.

fol. 342; lines 15; size $9 \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Muḥammad Sa'd's commentary on Ibn-ul-Hâjib's الشافية.

Beginning:—

* سایش و نیايش بسیز الخ

In the conclusion of the present copy the commentator adds to his name the *takhalluṣ* گالب and adds that he completed this work in Ṣafar, A.H. 1097 = A.D. 1685.

Written in ordinary Ta'liq.

Dated Rajab, A.H. 1221.

No. 773.

fol. 95; lines 7; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2$

نصول اکبری

FUŞÜL-I AKBARİ.

A treatise on Arabic inflexion.

Author: Sayyid Akbar 'Alī Ilāhâbâdî سید اکبر علی الہ امدادی.

The name is given so at the end of the MS., but the author

is generally known as على الكبير (not على اكابر) as given by Browne (Camb. Lib. Cat. p. 264) and accepted by Ethé (Ind. Office Lib. Cat. No. 2423). The words هو العلي الكبير in the Camb. Lib. copy serve only as a heading, meaning "He (God) is high and great"

Beginning :—

الحمد لله رب العالمين بدان عالمك الله تعالى كه كلمات *

According to some verses, written at the end of the British Museum copy (Rieu p. 522) the author died. A.H. 1091 = A.D. 1680.

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Ahmad Lakhnawî, Lucknow, 1884; with another commentary by Himâyat 'Ali Kâkûrawî. Lucknow, 1898. A commentary on the *Fusûl*, entitled نوادر الوصل في ترجمة الفصوص, by Muhammâd Sa'd Ullâh of Râmpûr, was lithographed at Lucknow. A.H. 1297.

Written in fair *Tâ'liq*.

Not dated : 19th century.

Scribe : سيد نجف على عظيم آنادي

No. 774.

fol. 62 : lines 7 ; size $9\frac{1}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{4}$.

The same.

Another copy of the *Fuṣûl-i Akbarî*, beginning as in the preceding copy.

The name of the author, given at the end of this copy, is سيد على اكابر الله آنادي

Written in clear Indian *Tâ'liq* with marginal and interlinear glosses.

Not dated ; 19th century.

No. 775.

fol. 52 : lines 17 ; size $7\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{4}$.

لغة الكافية

LUGAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar الكافية of Jamâl-ud-Dîn Abû 'Amr 'Uşmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjîb (d. A.H. 646 = A.D. 1248)

Beginning :—

الحمد لله كما هو والصلوة على نبيه و ولديه و بعد حبقو
 * محمد سليم را بخاطر فاتر رسید الحج *

The name of the author is partly wormed out, and the remaining part reads distinctly **محمد سليم** Muḥammad Salīm.

In the preface a reference is made to قاموس اللغة كنز.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A.H. 1255, etc) see Hâj. Khal. V, p. 6; G. Flügel, i. p. 162: Loth. Arab. Cat. p. 253 etc. etc.

A detailed Persian commentary on **الكافحة**, ascribed to Mir Sayyid Sharif Jurjâni (d. A.H. 816 = A.D. 1413) is noticed in Ethé. Ind. Office Lib. Cat. No. 2434. A paraphrase in Persian verse, styled **صراف**, is noticed in Ethé. Bodl. Lib. Cat. No. 1662, 6; and a Turkish commentary on the same **كافحة** is mentioned in G. Flügel, i. p. 170. Other commentaries on the work are by Burhân-ud-Dîn bin Shihâb-ud-Dîn (lithographed, Lucknow, 1884); 'Abd-un-Nabî bin 'Abd-ur-Rasûl (lithographed, Kânpûr, 1881); a metrical paraphrase by Maulawi Ibrâhîm (lithographed, Lucknow, 1872).

Written in ordinary Nasta'liq with copious marginal notes and emendations

Dated Dulqa'd, A.H. 1113.

— — — — —
No. 776.

foll. 122: lines 15: size $9 \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

انتخاب بی بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Rahmân Jâmi's Arabic commentary on the Kâfiyah of Ibn-i Hâjjib. See No. 181, xvii.

Commentator: Muḥammad Sa'd Ja'fari محمد سعد جعفری.

Beginning :—

سیاس فدسي اسلس حضرت آفید گلبر سوزاست الحج *

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmi's commentary on the Kâfiyah. He commenced the work in A.H. 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-ḥijjah of the same year. The commentator seems to be identical with Muḥammad Sa'd of 'Azīmābād who wrote a commentary on the *تَسْلِيْم* of the same Ibn-ul-Ḥājib. See No. 771.

Written in ordinary Ta'liq.

Dated A.H. 1234.

The scribe of the earlier portion is سید حمزة علی and of the latter صدرا علی ولد صدر علام.

No. 777.

foll. 141; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same.

The first folio is missing, and the MS. opens abruptly thus:—

..... خانہ دین کار ایشان - اما بعد فقیر حقیر محمد سعد جعفری
معروض میدارد و بر صفحہ التماس می نگارد *

Written in ordinary Ta'liq, by order of Khwājah Qamar-ud-Dīn Khān.

Dated 1218 Faṣlī

No. 778.

foll. 162; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

قندیل

QINDİL.

A commentary on Nāṣir bin 'Abd-us Sayyid ul-Muṭarrizi's (d. A.H. 610 = A.D. 1213) well-known Arabic grammar (المصباح Khal. Vol. V. p. 582; Loth. Arab. Cat. No. 890; printed by Baillie, Calcutta, 1802; Lucknow, A.H. 1262)

Commentator: Muḥammad Sa'd محمد سعد.

Beginning:—

* سپاس و ستایش بسیار و محمد مت و آمین بی شمار الخ

The commentator who in the colophon of the following copy is said to be a native of 'Azīmābād (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Ḥājib's

الشافعی (see No. 776), tells us in the preface that he wrote this work in Rabi' ii, A.H. 1106 = A.D. 1694.

Written in ordinary Ta'lîq.

Dated 1210 Fâsî.

No. 779.

foll. 175; lines 15; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the preceding work, beginning as above.

Written in fair Ta'lîq with the Arabic text in red.

Not dated; 19th century.

No. 780.

foll. 39; lines 10; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

شرح مصباح

SHARH-I MISBÂH.

Another commentary on the same Arabic grammar المصباح of Nâṣir bin 'Abd-us-Sayyid ul-Muṭarrizî un-Nâḥwî, who wrote the work for his son, and died in A.H. 610 = A.D. 1213; see Hâj. Khal. Vol. V, p. 582.

Beginning:—

اما بعد حمد الله ذى الانعام جئتكم التحوى فى اللام كالملح فى الطعام
اما حرف شرط است كاهى در آغاز كلام آرند الخ *

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح. The original work is divided into five chapters enumerated in Hâj. Khal. *loc. cit.*; but our copy contains only three chapters. Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'lîq.

Dated 18 Rajab, A.H. 1231.

Scribe سجاد حسن

No. 781.

fol. 197, lines 15; size 10×6 ; $8 \times 3\frac{3}{4}$.

منار الضوابط

MINÂR-UD-DAWÂBIT.

A treatise on Persian grammar and prosody.

Author: 'Abd-ul Bâsiṭ.

Beginning:—

عنق مجنون حسن اوصاف ایلی افروزیست که داغ دلهای
تمدا النخ *

The work is divided into 17 *Bâb*, as follows:—

باب اول در دیان فواید معنی مختلفه حروف نهنجی و تبدیل اینها *

باب دوم در تحریر فواید فارسی *

باب سوم در تحریر نحو و تحقیقات اعراب فواعد فارسی *

باب چهارم در تالیف ترکیب فواعد معنی و الفاظ *

باب پنجم در تعریف حرف و ایجاد کلمات و حروف فارسی *

باب ششم در تحلیل افاظ که مخصوص ترکیب آخر کلمه باشد *

باب هفتم در امتیاز انداز متاخین از متقدیین *

باب هشتم در تحقیقات لغات *

باب نهم در محاوارات متعددیین *

باب دهم در مذایع و تواریخ و تغیر معما *

باب یازدهم در علم عروض و فوافی *

باب دوازدهم در ادراک مضمون احادیث *

باب سیزدهم در فصص شنیدنامه وغیره *

باب چهاردهم در چندی فواید فجوه مقدار متداول اشعار *

باب پانزدهم در انواع اشعار *

باب شانزدهم در پیروی مضمون هندی و نلزم بیانی انداز طریقه
شعرای سلف و حال *

باب هفدهم در احوال شعرای و اشعار ایشان *

The date of composition, A.H. 1130=A.D. 1717, is expressed by the title **منار الضوابط**.

Written in ordinary Ta liq.

Not dated; 19th century

Scribe **علام علي**.

No. 782.

foli. 165; lines 17; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6 x 3.

شرح الفيه

SHARH-I ALFIYAH.

A Persian commentary on Abū 'Abd Ullah Muḥammad bin 'Abd Ullah bin Mālik-ut-Tā'i's famous Arabic grammar **الفيه**.

Commentator: Muḥammad 'Ali bin Maulānā Āqā Bābā-i Sarkānī **محمد علي بن مولانا آقا بابا سرکانی**.

Beginning:—

الحمد لله رب العالمين ببر خبر مبارح الفيه اصحاب سخن و انصار
ثانية ارباب حكم پوشیده نیست *

The author of the Arabic original, who is better known as Ibn-ul Mālik un-Nahwi, died, according to Hāj. Khal vol. i, p. 407, in A.H. 672=A.D. 1273. See also Loth. Arab. Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary. The date of composition of the work is not given anywhere; but from the colophon, dated A.H. 1155=A.D. 1742, it is evident that it was written in or before that year.

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No. 2436; Būhār Lib. Cat. vol. i, p. 200.

The Arabic original was printed in Būlāq, A.H. 1253; Lucknow 1263; edited by De Sacy, 1833, and, with Ibn-i 'Aqil's commentary, by F. Dieterici, Leipzig, 1851; German translation, by the same, Berlin, 1852.

A Persian commentary on the same **الفيه** by Sultān Muḥammad bin 'Ali of Kāshān is noticed in E. G. Browne, Camb. Cat. p. 257.

Written in fair Nasta'liq with numerous marginal notes and annotations.

The scribe **عمر الدين محمد بن محمد صادق** says that he copied the MS. at the request of his master Mirzā Bahā-ud-Dīn Muḥammad.

No. 783.

foll. 248; lines 12; size 12×8 ; 8×5 .

شرح الفيه

SHARH-I ALFÎYAH.

An exhaustive commentary on Muḥammad bin 'Abd Ullah bin Mālik-ut Ṭā'ī's Arabic grammar *الفيه*, in two volumes.

Commentator: 'Abd Ullah bin Maṇṣūr ul-Qazwīnī
عبدالله بن منصور القزويني

Beginning:—

خوبتر کلمه که از باب کلام نحو آن صرف اوقات انج

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work *الفيه* for Persians studying Arabic.

This MS., which is the first of the two volumes, ends with the words:—

درین دو بیت بیست حرف بیان کرده که جمیعاً مخصوص اند بِسَمْ
و عمل ایشان جراست *

No. 784.

foll. 250 (249-498); lines and size same as above.

The second volume of the above work, beginning:—

جراست الا خلا و خاشا و عدا که در باب *

Both volumes are written by the eminent scribe Ḥāfiẓ Nûr Ullah in beautiful bold Nasta'liq with an illuminated head-piece and a double-page *unwâن* at the beginning of the first volume.

In a versified colophon at the end of the second volume it is said that the MS. was written by order of the Wazīr-i 'Aṣaf (i.e. the Wazīr of 'Aṣaf-ud-Daulah).

Dated A.H. 1169

The scribe of the copy Ḥāfiẓ Nûr Ullah flourished under Nawwāb 'Aṣaf-ud-Daulah of Oude (A.H. 1188-1212 A.D. 1774-1797). See *Taqdirah-i Khwushnawisân*, p. 46.

No. 785.

foll. 248; lines 15; size $10 \times 6\frac{1}{4}$; 7×4 .

شرح الفيه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well-known Arabic grammar. الفيه

محمد صادق بروجردي

Beginning:—

الحمد لله على آله و أسلوته على و بعد چنین کوید نده

فليل البضاعة محمد صادق بروجردي الخ *

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muhsin. Later on he says that the work consists of selections from the Arabic and Persian commentaries on the Alfiyah, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'liq.

Dated. Dulqa'd, A. 1183.

Scribe ملاسلیم بن .. العبدالی

No. 786.

foll. 233; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{4} \times 3$.

دریایی لطافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian.

Authors: Inshâ Allah Khân and Mirzâ Qatil: انشاد الله خان و میرزا قاتل
قبل.

Beginning:

ژنی بی ادعا ز داوریزا سزاوار است که زبان آدمی را بلغتیابی

گوناگون بذطق اورد الخ *

Sayyid Inshâ Allâh Khân, with the *takhallus* Inshâ, was a Urdû poet of great celebrity. He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihlî, where they held influential

posts under the Muğal emperors. His father, Mîr Mâshâ Allâh, with the *takhallus* Maşdar, was a court physician of Aurangzîb, and a friend of Amîr-ul-Umarâ Nawwâb Dulfâqâr Khân (the well-known Amîr of Aurangzîb's reign, who was put to death in A.H. 1124=A.D. 1712). The troubled political condition of the times compelled Mâshâ Allâh to leave Dihli, and he came to Murshidâbâd, where he entered the service of Nawwâb Sirâj-ud-Daulah. Inshâ was born and brought up in Murshidâbâd, but in his youth he went to Dihli (during the reign of Shâh 'Âlam; A.H. 1173-1221=A.D. 1759-1806). Here he met with opposition from the aged and renowned poets of the royal court, Hakîm Sanâ Ullâh Khân Firâq (pupil of Khwâjâh Mir Dard), Hakîm Qudrat Ullâh Khân Qâsim (also pupil of Mir Dard), Shâh Hidâvat, Miyân Shikibâ, Mirzâ 'Azîm Beg 'Azîm (pupil of Saudâ), Mîr Qamar-ud-Dîn Minnat of Sûnîpat (see No. 418), and Shaykh Wali Ullâh Muhibb. Inshâ held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning. In about A.H. 1200=A.D. 1785, Inshâ went to Lucknow, where he held similar poetical disputes with the eminent poets Muşhâfi (see No. 709), Jur'at (d. A.H. 1225=A.D. 1810), Qatil (Nos. 434-435) and others. He secured the patronage of Nawwâb Âsaf-ud-Daulah (A.H. 1188-1212=A.D. 1774-1797) and Mirzâ Sulaymân Shikûh (d. A.H. 1253=A.D. 1837), and was subsequently introduced to the court of Nawwâb Sa'âdat Ali Khân (Nawwâb of Lucknow, A.H. 1212-1229=A.D. 1797-1713), from whom he received warm favours and liberal rewards. In his later days Inshâ incurred the displeasure of the Nawwâb, and was removed from the court. According to a chronogram by Basant Singh Nishât, quoted in Azâd's *Ab-i Hayât*, p. 269, Inshâ died in A.H. 1233=A.D. 1817, but according to Rieu iii. p. 999, about A.H. 1230=A.D. 1814. See *Ab-i Hayât*, pp. 259-309; *Garem de Tassy, Littérature Hindouï*, vol. i, p. 244; Sprenger, *Oude Cat.* p. 240. A copy of the work is noticed in Rieu iii. p. 998.

Inshâ was well versed in Urdû and Persian, and also knew Turkish and Pushtû. Besides the present work he left a Urdû *Kulliyât*; a Persian *Diwân*; a Persian Maşnawî, entitled شیر بزنج written in imitation of Bahâ-ud-Dîn 'Âmûlî's *Nân-wa-Halwâ* (see No. 291); a Persian Maşnawî consisting of words of letters none of which have diaeritical marks; a Persian Maşnawî, called شکار نامه, written in praise of Nawwâb Sa'âdat 'Ali Khân; Satires in Urdû; a Persian poetical paraphrase of the well-known Arabic grammar عامل by 'Abd-ul Qâdir bin 'Abd-ur-Rahmân ul-Jurjâni (d. A.H. 471=A.D. 1078); a Persian treatise, called اطایف السعادت, containing

witty sayings of Nawwâb Sa'âdat 'Ali Khân (see Rieu iii. p 961).

For Qatil's life see No 434

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzîm-ul-Mulk Nawwâb Sa'âdat 'Ali Khân Bahâdur Mubâriz Jang. Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatil jointly wrote the work in which the respective share taken by each was that the introduction, the Urdu words and phrases, the idioms current in Shâhjâhânbâd and the grammar of the Urdu language are due to him (Inshâ Allah); and that Qatil took part in matters relating to logic, rhyme and prosody, and figures of speeches. It is also stated that two titles for the work were selected by each of them, viz. سحر السعادت ارشاد علمی and حقيقة اردو در طای احافت by Qatil

The work consists of one *Şudat* صدف (in five *Durr-Jânah* در داده and seven *Jazîrah* جزر with sub-divisions, termed سلطنت - شر and ملہ، enumerated in the preface. Printed, Murshidâbâd, A.H. 1266.

Written in fair *Tâliq*.

Dated, 2 Jumâdâ II, A.H. 1240.

No. 787.

fol. 21 : lines 18 : size $6\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

دستور المبتدئي

DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs

Author: Ṣâfi ibn Nâsîr نصیر ابن نصیر

Beginning:—

الحمد لله الذي يصرف الادوال و يخفف الاشغال و يكشف العلل

* و يصلح العمل الخ

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'îl.

The explanations are given in the form of questions and answers

Comp. Rieu ii. p. 524; W. Pertsch, Berlin Catalogue, p. 38. Ethé, India Office Library Catalogue No 2428; Bûhâr Lib. Cat vol. i, p. 201. Lithographed with marginal notes by Muhammad 'Abd Ullah Bilgrâmi, Cawnpore, 1863. Again at Cawnpore, 1878.

with two appendices called *Tabsirah* and *Takmilah*, and marginal notes.

Written in ordinary *Ta'lîq*.

Dated *Râbî' I*, A.H. 1249.

Scribe سد نجف علی.

No. 788.

fol. 22; lines 13; size $10 \times 6\frac{1}{2}$: $7 \times 3\frac{3}{4}$.

ریاض الحروف

RIYÂD-UL-HURÛF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author: 'Ibrâti عربی.

Beginning:—

بعد از ستایش گویی حرف بروزبن آفوندی که الف قامت سرو

* قدان الخ

The author, who designates himself only by his poetical *nom de plume* 'Ibrâti, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ulfatî. He, therefore, cherished the idea of writing on the subject, until in A.H. 1263 = A.D. 1846, he wrote the present tract at the desire of his friend Mir Alâf Husayn Khân for the use of Mahdi Hasan. He divides the work into thirty *Chaman*, each of which treats of a separate letter.

Written in fair *Ta'lîq*.

Dated 20 *Dulqa'd*, A.H. 1271.

No. 789.

fol. 61; lines 9; size 8×5 : $6 \times 3\frac{1}{2}$.

قواعد فارسی

QAWÂ'ID-I FARSÎ.

A Persian grammar.

Author: Raushan 'Alî Anṣârî Jaunpûrî (دوشنبی علی انصاری جونپوری)

Beginning:—

بعد حمد حضرت آمیدگار جل جلائد و نعمت جذاب *

Raušan 'Ali, who is the author of several other works, died according to Rieu, p. 857, as professor in the College of Fort William, Calcutta, about A.D. 1810.

The work is founded on the *Farhang-i Rāshidi*, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words. It is divided into a *Muqaddimah*, eleven *Bāb* and a *Khātimah*.

For other copies see Rieu *loc. cit.* and Ethé, India Office Lib. Catalogue, Nos. 2520-2571: Bûhâr Lib. Cat. vol. i, p. 202. Printed at Calcutta 1828; 1833. Lucknow, 1875.

Written in legible Nasta'liq.

Dated, Ṣafar, A.H. 1262.

No. 790.

fol. 61; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Raušan 'Ali's *Qawā'id-i Fārsi*, beginning as above.

The latter portion of the MS. fol. 30-61, contains the *Muqaddimah* of the *Farhang-i Jahāngirī* (see Nos. 797-801), beginning:

مقدمة مستعمل است بِرْ دوازده آئین - اول دریین طلاؤ اسم پارس

بِرْ ملک ایران ^{الغ} *

Folios are misplaced in some places.

Written in ordinary Ta'liq.

Not dated; 19th century.

LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No. 791.

fol. 451 : lines 17 : size $9\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

شرف نامه احمد منیری

SHARAF NÂMAH-I AHMAD MUNAYRÎ.

A Persian dictionary.

Author : Ibrâhîm Qâwâm Fârûqî.

Beginning :—

بدئم خدروند هستی به است *

The author, a native of Bihâr, entitled the work in honour of his spiritual guide, Shâvkî Sharaf-ud-Dîn Yahyâ Munayrî, the celebrated Indian saint (d. A.H. 782 = A.D. 1380), whose discourses entitled "معانی" and letters or مکنیات are noticed later on in this catalogue.

The work was composed in the reign of Abul Muâzaffar Bârbâk Shâh, who reigned in Bengal from A.H. 862 to 879 = A.D. 1457 to 1474. It is also known as فرقنگ ابراهیمی and شرفنامه ابراهیمی.

This copy concludes with two panyeric Qâsidahs, addressed to Bârbâk Shâh, whose name occurs thus in the concluding line of the first Qâsidah: دایما ورد زیان فقیه هست و هم ظلعر - بو المظفر باریک هن و شل عالم: باد و هست.

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets. The work is divided into several *Bâb* each of which is sub-divided into *Fâsl*, and the words are arranged according to the first and last letters. Turkish words are explained in Persian at the end of each *Fâsl*.

Comp. Rieu ii, pp. 492 and 493; Blochmann, Contributions, pp. 7-9; J. Auner, p. 103; Ethé, Bodl. Lib. Catalogue, Nos. 1718-1719; W. Pertsch, Berlin Cat. p. 195. No. 19; Ethé, Ind. Office

Lib. Cat. No. 2457 : *Mélanges Asiatiques*, iii, p. 494, and ix, pp. 514 and 515

Written in fair Nasta'liq

Not dated : 17th century.

No. 792.

fol. 287 : lines 16 : size $10 \times 7\frac{3}{4}$: $7\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of the *Sharaf Nâmah-i Alîmad Munayrî*.

One or two folios are missing from the beginning and the MS. opens abruptly thus :

هیچ دانی در نیاید فارسی (جنده حرف *

Written in ordinary Indian Ta'liq.

Dated 29 Jumâdâ II. 1218 Bengali year.

No. 793.

fol. 396 : lines 17 : size 12×8 ; $9 \times 5\frac{1}{2}$.

موید الفضلا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary.

Author. Muhammâd ibn Lâd. محمد ابن لاد.

Beginning.—

محمد متوانه و مدائیه متكلنه سرداور داده و دستگیر توذا را که
بناییف چندین حروف الخ *

Blochmann, who describes the work in his Contributions, p. 9, calls the author Muhammâd bin Shaykh Lâd of Dihli, and says that the work was written in A.H. 925 = A.D. 1519. The author enumerates the following sources on which he based his work.

For Arabic words "الصراح" and "الجاج" and for those of Fârs, Rûm, Samarqand, Mawârah-nu-Nahr etc. - "السلن الشعرا" - طب حناف الانسا - سرح عمخن اسرار - مود العوا - رملن کونا - الافاصل - تقویتمه - طب حناف الانسا - سرح عمخن اسرار - مود العوا - رملن کونا - الافاصل
مختر فوایس and مونگ علمی - فنہ طالبین

Later on he adds that for the sake of convenience he has observed the following abbreviations :—

دس ; ادات العضلا for ا ; لسان الشعر for ل ; ناج for ت ; صراح for ص
م : فننه الطالبين for ف ; سرفنامه for ش ; زيان گويا for ز ; دسسور الأفاضل
طب حفائق الشياطين for ط شرح مخزن الأسرار for شم ; موبد الفضلا
for شم.

The work is divided into *Kitâb*, *Bâb* and *Fasl*. The *Kitâb* is arranged according to the first letter and the *Bâb* according to the last. Each *Bâb* consists of three *Fasl*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawi words, and the third, the Turkish words. The work also explains the words and phrases occurring in the *Shâh Nâmah* of Firdausî, the *Khamsah* of Nizâmî, the poems of Sanâ'i, the *Diwâns* of Khâqâni, Anwari, Zuhûri, 'Abhari, Hâfiż, Salmân, Sa'dî and others. The *Khâtimah* (conclusion) treats of the numerals and arithmetical notation.

Comp. Rieu ii, p. 494; W. Pertsch, Berlin Cat., pp. 225-227. Ethé, Bodl. Lib. Cat. No. 1710; Ethé, Ind. Office Lib. Cat. Nos. 2459-2464; Cat. Codd. Or. Lugd. Bat. V, p. 149; E. G. Browne, Camb. Cat. p. 227; Bûhâr Lib. Cat. vol. i, p. 192; Salemann in *Mélanges Asiatiques*, tome ix, p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38; etc. Lithographed, Lucknow, 1884; Cawnpore, 1889.

Written in careless Ta'liq

Dated Dulqa'd, A.H. 1226.

No. 794.

fol. 305; lines 31; size $14\frac{1}{2} \times 8\frac{1}{2}$: $11 \times 5\frac{1}{4}$.

كشف اللغات و الاصطلاحات

KASHF-UL LUĞÂT WA'L İSTİLÂHÂT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sufis.

عبد الرحمن بن احمد سور شعر.

Beginning:—

الحمد لله رب العالمين اما بعد حمد و صلوة ميكويد اغفر

العبدان الخ *

We learn from the preface that the author, while reading with his son *Shaykh Shihâb*, the *Diwân* of Qâsim-i Anwâr, found that many words occurring in the *Diwân* were not explained either in the فرهنگ شیخ محمد بن شیخ لاد or فرهنگ شیخ ابوالاهم قوام

dictionaries such as كفراللغت - تاجن - صراح were also deficient. He therefore wrote the present work, avoiding the words of common use.

In the فرنگ جانگیری, written A.H. 1017, the author of the present work is called 'Abd-ur-Rahîm Bihârî. Blochmann, in his Contributions, pp. 9, 10, says that the author was personally known to the preceding lexicographer Muhammed bin Lâd, and must therefore have flourished in the tenth century of the Hijrah. The statement of Hâj. Khal., vol. i. p. 214, that the work was written about A.H. 1060=A.D. 1659, is therefore erroneous. The work is also known as مرفنگ شیخ عبد الرحمن ساری; comp. Ethé, India Office Lib Catalogue Nos 2465-2468. The arrangement is that the first letter determines the *Bâb* and the last, the *Fâsî*. For other copies and further particulars see Rieu II, p. 495: W. Pertsch, Berlin Catalogue, pp. 224 and 225: A.F. Mehren, p. 25; J. Auner, p. 107; E.G. Browne, Camb. Catalogue, p. 228; Salemann in Mélanges Asiatiques, tome ix, p. 523 No. 51; Blochmann, Contributions, pp. 9 and 10 Ethé, Bodl. Lib. Catalogue, Nos. 1721-1724; etc. The work has been printed in Calcutta A.H. 1264.

Written in ordinary Nasta'liq.

Dated 1251.

No. 795.

fol. 545: lines 18: size $8\frac{3}{4} \times 5\frac{3}{4}$: $6\frac{1}{2} \times 3\frac{3}{4}$.

مدار الا فاضل

MADÂR-UL AFÂDIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words

Author: Hahdâd Faydî bin Asad ul-Ulâ 'Ali Shîr Sirhindi داد فاضی بن اسد العلایی علی شیر سرہندی. Rieu and others have اسد العلایی for اسد العلایی.

Beginning:—

ای نام تو ورد هم زدنی دگر است *

Hahdâd Faydî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Buhârî afterwards Mumtâz Khân, (d. A.H. 1025=A.D. 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol. vi, pp. 116-146: Rieu i, p. 253).

According to the preface the author compiled the Arabic words from the Shurâh, Muhiâddîb-ul Asmâ, Tâjâyn and its commentaries.

Nişab-uş Şibyân, Qunyat ul Fityân, the Persian, Dari, Pahlawi and Tarkish words from the old works Zufân Gûyâ, also called Panj Bakhshî, Adât-ul Fudâlâ, Tabakhtûrî, Hall-i Luğât-uş-Shu'ârâ, Sharaf Nâmah-i Ibrâhîmî, and the modern works, Tuhfat-us Sa'âdat-i Iskandarî and Muayyid-ul Fudâlâ.

The arrangement is that the first letter forms the *Bâb* and the last the *Fâsîl*. Each *Fâsîl* consisting of three sections, viz. Arabic, Persian and Turkish words, is indicated respectively by ف ~ ع and ش.

A *Khâtimah* treats of the meanings of letters in Persian.

In the conclusion the author says he completed the work in Dulhijjah, A.H. 1001 = A.D. 1593 :—

خلعت اتمام پوشید این عروس زینه در تاریخ ذی حجه الحرام

* سنه الف

This date is further expressed by the following versified chro-
nogram in which the author adopts the *tâkhallus* Faydî :—

چو این دهه را خامه نیز رزد (تیز رو
به پیش رسند از سر اختتام
بی سال نزدیخ او از فضا
خود گفت وبضی بکو فیض علم

The numerical value of the words *فیض علم* is equal to 1001.

For other copies see Rien, ii, p. 496. J. Anmer, p. 109; Ethé, Bodl. Lib. Cat. Nos. 1727-1728; Ethé, Ind. Office Lib. Cat. Nos. 2472-2474. See also Blochmann, Contributions, pp. 10 and 11; Salemann in *Mélanges Asiatiques*, tome ix, p. 530, No. 63, Bûhâr Lib. Cat. vol. i. p. 192. A Hindûstâni translation of the *Madâr-ul-Afâdîl* is noticed in Ethé, Ind. Office Lib. Cat. Nos. 2475-2477.

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand. The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H. 1001 in the reign of Akbar, runs thus :—

..... و بعد آن جمله تسوید بمنصه بیضی جلوه گر گردید بید احفر
الطلاب مولف این کتاب البهاد فیضی سرهنگی افاض الله علیه سعیاب
فیوغه الخفی در عمد سلطان السلاطین فامع بنین الفجرة و المتمولین

جلال ادین محمد اکبر بدشاده حاجی خلد اللہ تعالیٰ ملکہ و سلطانہ و اوصی
العامین برد و احسانہ دروز پنجمینہ بیست و نم شہر جب الموج
بید قدرة در شهور سنه الف الف *

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A.H. 1001 is unquestionably correct, but if we also admit the month *Dulhijjah* to be correct then evidently the date of transcription, 29 *Rajab* A.H. 1001, is erroneous, because the month *Rajab* precedes *Dulhijjah* by three months. It is quite probable that the year of transcription A.H. 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author.

Written in a learned Nastaliq

— — —
No. 796.

fol. 305, lines 19: size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4$

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary.

Author: Muhammād Qāsim bin Hājī Muhammād Kāshānī, poetically surnamed Surūrī. محمد فاهم بن حاجی محمد کاشانی "المخلص" سروری.

Beginning:—

اندی ای کلام هر داسمند سخنور و اینهی سخن هر خردمند

* شنر پرور

The author, who originally belonged to Kāshān, spent most of his days in Isfahān Taqī Auhādī, fol. 321^b, who praises the present work, says that when he finished his dictionary سمعہ سلمانی at Isfahān Surūrī accused him of plagiarism and maliciously reported so to Mirzā Muhammād Wazir Khnāsānī. The Governor says Taqī, reprimanded Surūrī and the latter had to leave Isfahān for Kāshān, but went again there after Taqī had settled in India. According to some, Surūrī was the son of a shoe-maker, and Taqī, who says that Surūrī spent his days at Isfahān as a shoe-maker, remarks further

that Surûrî in his later days, did not like to hear the word "shoe." Surûrî came to India during the reign of Shâhjâhân and died on his way to Mecca. See Riyâd-ush-Shârâ, fol. 184^a; Shâhuf-i Ibrâhîm, fol. 388^b (where the author is confounded with Surûrî Kâbûh); Sprenger, Oude Cat p. 26. According to Rieu, p. 498, Surûrî had reached Lahore, A.H. 1036 = A.D. 1626.

The full list of the author's sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in *Mélanges Asiatiques*, tome ix, pp. 531-535, No. 67. The arrangement is that the *Bâb* is formed by the first letter and the *Fâsîl* by the last.

The work was composed in A.H. 1008 = A.D. 1599, and dedicated to Shâh 'Abbâs (A.H. 996-1038 = A.D. 1587-1628). It is also known as لغت سروزی and مترجمنگ سروزی. For other copies and further particulars see Rieu ii, pp. 498 and 499; W. Pertsch, Berlin Catalogue, p. 192; G. Flügel, i. pp. 101 and 102; J. Aumer, pp. 104 and 105; E. G. Browne, Camb. Catalogue, p. 230; Ethe, Bodl. Lib. Cat Nos. 1729-1731; Ethe, Ind. Office Lib. Cat Nos. 2478-2480; Cat. Codd. Or. Lugd. Bat. i. p. 96. Comp. also Hâj. Khal. v, p. 325; Blochmann, Contributions, pp. 12 and 16-18; *Mélanges Asiatiques*, iv, p. 498 and v, p. 238. Printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the *Farhang-i Jahângîrî* (see Nos. 797-801), about A.H. 1028 = A.D. 1619, comp. Ethe, Bodl. Lib. Cat. No. 1732 and 1733; Rieu ii, p. 499.

Written in fair Nastâliq.

Not dated: 17th century.

No. 797.

fol. 413; lines 25; size 13 $\frac{1}{2}$ x 9, 8 $\frac{1}{2}$ x 4 $\frac{1}{2}$.

فِهْنَكْ جِهْنَكْ بِرْ

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words.

Author: Jamâl-ud-Din Husayn Injû bin Fakhr-ud-Din Hasan of Shirâz حمّال الدّين حسّن انجویون فخر الدّین حسن شیرازی

Beginning:—

دَكَهْ بَرْ إِوْجْ زَنْتَهْ حَرْفَ اَوْلَى ذَاهْ اُوْسَتْ اَخْ *

The author, a native of Shiraz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A.H. 993-4 = A.D. 1585-6). He rose to high distinction under Jahangir, who gave him the governorship of Bihar, and subsequently, A.H. 1027 = A.D. 1617, the title of 'Ajud-ud-Daulah. He died in Agra some years after A.H. 1030 = A.D. 1620.

The author commenced the work under Akbar and finished it under Jahangir in A.H. 1017 = A.D. 1608, expressed by the words *رمی فرنگ نوی نور الدین جهانگیر* in the following versified chronogram:—

مَرِیْسَ گَشْتَ لَینْ فَرِنْگَ نَمَسِیْ بَاسِمْ شَهَدَ جَمْ جَاهَ جَهَنَّمَگَیر
چَوْ جَسْتَ مَلَ تَرِیْخَشَ خَوْدَ گَهْتَ زَهَیْ فَرِنْگَ نَورَ الدِّینِ جَهَانَگَیر

According to the *Tuzuk-i-Jahangiri*, p. 359, the author presented a copy of the work to Jahangir in the 18th year of the reign, (A.H. 1032 = A.D. 1622).

The *Muqaddimah* divided into twelve sections *آنسو* treats of the Persian language, dialects, and grammar. The dictionary itself begins on fol. 20^a. The arrangement is that the second letter constitutes the *Bāb* and the first the *Faṣl*. The *Khātimah* treats of metaphors, and figures of speech, compound words, etc., in five *در*.

The author names forty-four authorities as those on which he based the work. They are enumerated by Salemann in *Mélanges Asiatiques*, tome ix, pp. 537-541, No. 77. He also adds that besides these forty-four, he consulted nine more works of which the names and authors were not known. For other copies and further particulars see Bihār Lib. Cat. vol. i, p. 193; Rieu ii, pp. 496-498; and Supplement, p. 117; W. Pertzsch, Berlin Catalogue, pp. 192-197; J. Aumer, pp. 105 and 106; A. F. Mehran, p. 24; E. G. Browne, Camb. Catalogue, pp. 229 and 230; Rosen, Persian MSS., p. 298; Blochmann's Contributions, pp. 12-15; Journal Asiatique, 1871, pp. 106-124; Ethé, Bodl. Lib. Catalogue Nos. 1734-1746; Ethé, India Office Lib. Catalogue, Nos. 2481-2493.

The work has been lithographed in Lucknow A.H. 1293. The *چهار عنصر* of Amān Ullah Khānahzād Khān Firuz Jang (who died A.H. 1046 = A.D. 1636), is in several parts a pirated or second edition of the present work; see Rieu ii, pp. 509 and 510, Salemann, loc. cit. p. 543, No. 88.

Written in learned small Nastaliq. The original folios have been mounted on new margins.

Dated A.H. 1046.

No. 798.

foll. 550; lines 23; size $13 \times 7\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another complete copy of the *Farhang-i Jahāngīrī*, beginning as above.

Written in ordinary *Nasta'liq*, with occasional notes in the margin.

Dated Rabi' I. (year not given).

Scribe: *سُعْدَتْ إِلَهَ ابْنَ حَسْنٍ*

The *Khatimah*, written in fair *Nasta'liq* by *خَواجَهُ حَسْنَ ابْنُ خَواجَهِ* *سُعْدَتْ إِلَهَ ابْنَ حَسْنٍ*, is dated A.H. 1204.

No. 799.

foll. 573; lines 21; size $11 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another complete copy of the *Farhang-i Jahāngīrī*, beginning as above.

Written in ordinary *Nasta'liq* with marginal emendations.

Not dated; apparently 19th century

No. 800.

foll. 364; lines 25; size 11×6 ; $7\frac{3}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the *Farhang-i Jahāngīrī* without the *Khatimah*, beginning as usual.

Written in fair *Nasta'liq*, with an illuminated head-piece and a double page 'Uwān.

Not dated; apparently 18th century.

No. 801.

foll. 577; lines 25; size $12 \times 6\frac{1}{4}$; $8 \times 3\frac{3}{4}$.

The same.

Another complete copy of the same *Farhang-i Jahāngīrī* beginning as above.

A splendid copy. Written in good *Nasta'liq* within gold and coloured borders with an illuminated head-piece.

Dated Muḥarram A.H. 1069.

Scribe: شاه محمد

The seals of Nawwāb Sayyid Vilayāt Ali Khān and Sayyid Khwurshid Nawwāb of Patna are found at the beginning and end of the copy

No. 802.

vol. 673, lines 21; size $12 \times 8 \cdot 9 \times 5 \frac{1}{2}$

بُرْهَان قَاطِعٍ

BURHĀN-I QĀTI'.

The well-known Persian dictionary.

Author: Muḥammad Husayn, poetically surnamed Burhān, bin Khalaf ut-Tabrizi. محمد حسن "مدخلص به بورهان بن خلف" البورزی

Beginning:—

ای راهنما بورزن در اموان از دام تو بردند زلما منوران

The author says that he has included in the present work the contents of the *Farhang-i Jahāngiri*, *Majma'ul Furs* of *Surūri*, *Surmah-i Sulaymāni* (by Taqi Anbāhi), *Šihāh ul-Adwiyah* of *Husayn ul Anṣāri* but that he has omitted the poetical quotations. The work is dedicated to Sultan 'Abd Ullah Qutub Shāh bin Quṭub Shāh (who reigned in Golconda from A.H. 1035 to 1083 = A.D. 1625-1672). The date of completion of the work, A.H. 1062 = A.D. 1651, is expressed by the words کتاب بابع بورهان قاطع in the following versified chronogram:—

چو بورهان از ره نوییم یردان سرین عجموونه را کردید جامع
پی تاریخ اینماش و خا گفت کتاب ذوق بورهان قاطع

It consists of nine *Fa'idah* on the Persian language, its letters, particles and orthography; twenty-eight *Guftār* comprising the dictionary proper. The twenty-ninth *Guftār* treats of seventy-one words mostly foreign words and proper names.

The words in the dictionary proper are arranged according to the first, second and third letters.

For other copies see Rien ii, p. 500; J. Aumer, p. 107; E. G. Browne, Camb. Catalogue, pp. 230 and 231: Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No. 2495 was transcribed from the original MS. in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work); Bûhâr Lib. Cat. vol. i. p. 194; Blochmann, Contributions pp. 18-20; Hâj. Khal. vol. vi. p. 625. The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834. A Turkish translation by Ahmed 'Âsim was printed in Constantinople, A.H. 1214 and in Bûlâq, A.H. 1251.

Written in fair Indian Ta'liq with marginal emendations.

Dated Shâhjâhânbâd, Rabî' I, A.H. 1225 = April, 1810

Scribe: علی مل.

No. 803.

fol. 432; lines 24; size $11 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$

The same.

Another copy of the Burhân-i Qâfir beginning as above.

Written in fair Naskh.

The MS. is in a damaged condition, mostly the latter portion and the paper is getting brittle.

The transcription of the copy was commenced in Sha'bîn A.H. 1151 and finished in Rabî' II A.H. 1152.

No. 804.

fol. 403; lines 19; size 10×6 ; 8×4 .

فرهنگ رشیدی

FARHANG-I RASHÎDÎ.

A Persian dictionary containing the contents of the Farhang-i Jahângîrî (see No. 797) and the Farhang-i Sûfîrî or Majma'ul Fûrs (see No. 796), but correcting the errors occurring in both.

Author: 'Abd-ur Rashid bin 'Abd-ul Gafûr ul-Husayni ul-Madani ut-Tatawi. عدد "رشید بن عدد الغور الحسني المداني المذوي"

Beginning:—

سازیسی که آرایش سرداشت ده سخن و بیوارایش دیداچه هر نو
و دهن لخ *

'Abd-ur Ra_{shid}, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-nâ-l-Lugât (see No. 833), completed

this work in A.H. 1064=A.D. 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the Burhân-i Qâfir (No. 802). For other copies and further details see Rieu ii, pp. 500 and 501; W. Pertsch, Berlin Catalogue, pp. 198 and 199; E. G. Browne, Camb. Catalogue, p. 232; Ethé, Bodl. Lib. Catalogue, No. 1753. Ethé, India Office Lib. Catalogue, Nos. 2504-2511; Blochmann, Contributions, pp. 29-24; Salemann in Mélanges Asiatiques, tome ix p. 546, No. 95. Edited in the Bibliotheca Indica by Maulavi Dulfaqâr 'Ali, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr. Splieth under the title 'Grammaticae Persicae præcepta ac regulæ.' Halle, 1846: it also forms the basis of 'Abdul-Wâsi' Hânsawî's grammar.

Written in Indian Nasta'liq.

Dated Rabi' I. the fourth regnal year of Bahâdur Shâh.

— — — — —
No. 805.

fol. 367; lines 31; size $12\frac{1}{4} \times 8\frac{1}{2}$; $10 \times 5\frac{3}{4}$.

شهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author: Gulâm 'Ullah Bhîkan Siddiqî ul-Hânsawî ul-Gaznawî
علام الله بنك بن سدقي الحانسو الغزنوی

Beginning:—

حمد بیحکم و ثواب بیعد مرض خلق انتخلعی را که وجود بشر را از جمله موجودات ممتاز اعلی داد چنانچه آیه کریمہ و لقہ کومندا بدنی آدم ایی آخره دال این حان است الیخ *

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzib. The date of completion, given in words, is A.H. 1082=A.D. 1671 but according to the chronogram i.e. 1968-855, it is A.H. 1113=A.D. 1701. The words are arranged according to the first and last letters.

Written in ordinary Nasta'liq.

Dated 15 Rabi' I. A.H. 1224.

نَّا اللَّهُ بَرْدَوَانِي
Scribe

The following note by H. Blochmann is found on the fly-leaf at the beginning:—

“MS. No. 213 Ashhar ul Lughât (A.H. 1113) a rare Persian Dictionary by Ghulâm Ali Bhîkan of Hânsi. [Sd.] J. H. Blochmann 1870.”

On the left side of the above note the same Blochmann remarks thus:

“Copy written by Sanâ-Ullah of Bardwâñ, in 1216 Bengali San (A.D. 1809-10).”

It is to be noticed that the date “A.H. 1113.” which Blochmann adds after the word Ashhar ul-Lughât, indicates the date of composition of the work.

No. 806.

foll. 640; lines 21; size $11\frac{1}{4} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

A defective copy of a valuable and very exhaustive Persian dictionary, written on the model of سارع (see No. 814) and arranged likewise according to the first and second letters.

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them.

References to Khâliq (d. A.H. 1122=A.D. 1710), Mîr Najât (d. A.H. 1126=A.D. 1714), Bidil (d. A.H. 1133=A.D. 1720), Bahâr-i 'Ajam (comp. A.H. 1152=A.D. 1739) and others, suggest that the work was written after the last mentioned date.

Several foll., comprising the letters from ل to a portion of ت, are missing from the beginning, and the MS. opens abruptly thus with the various meanings and uses of the word ساخ:—

* شاخ شکسته که بیرو آشیدنی ذم *

The next word explained is شاخص:—

شاخص - بفتح خ و ضم آن خله ایسست که در زبان هند ایهور خوانند *

The MS. breaks off in the beginning of the letter ل with the word لاعل:—

* طاو غیر منوطه و همزة مكسوز فبل از لام - بیغاده - حکیم شفایی ... *

The explanations of words are illustrated by quotations from well-known ancient and modern poets.

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft.

Written in ordinary Nasta'liq.

Not dated: 19th century.

No. 807.

fol. 115: lines 17: size $10\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$

چراغ هدایت

CHIRÂĞ-I HIDÂYAT.

A poetical glossary.

Author: Sirâj-ud-Din 'Alî Khân, poetically surnamed Ârzû
سرچ الدین علیخان آرزو نخلص.

Beginning:—

اَمَّا بَعْدَ حَمْدٍ وَاضْعَجْ جَمِيعِ الْغُصَّ وَعِلْمَوْاتٍ مُوْرَجِدَاتٍ *

The author, who has been noticed in this Catalogue, No. 399, says in the preface that it is the second volume دُبُرُ دُوم of his Sirâj-ul Luğat سُرْجَ الْلُّغَات containing those words and phrases used by modern poets which are not found in the *Farhang-i Jahângîrî*, (see No. 797) *Surûri* (see No. 796) *Burhân-i Qâti* (see No. 802) and other dictionaries. The author based the work on several other dictionaries enumerated in the beginning and completed it in A.H. 1147 = A.D. 1735, during the reign of Muhammad Shâh.

For other copies and further particulars see Rieu ii, pp. 501 and 502; W. Pertsch, Berlin Catalogue, p. 190; E. G. Browne, Camb. Catalogue, p. 233; Ethé, India Office Lib. Catalogue, No. 2514; see also Blochmann, Contributions, pp. 25-28; Salemann in *Mélanges Asiatiques*, tome ix, p. 556, No. 121. Like the *Sirâj-ul Luğat*, it is arranged alphabetically, the first letter determining the *Bâb*, the second the *Fâsî*. It has been printed in the margins of the lithographed edition of the *غُصَّاتُ الْلُّغَاتِ*, Nawal Kishor Press, Kânpûr, 1874, 1878, 1879, 1880-81.

Written in ordinary Nasta'liq

Dated Ṣafar, A.H. 1240.

Scribes: اَمَّا بَعْدَ حَمْدٍ وَاضْعَجْ جَمِيعِ الْغُصَّ وَعِلْمَوْاتٍ مُوْرَجِدَاتٍ.

No. 808.

foll. 281; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of Ārzū's *Chirāq-i Hidāyat*. The explanations of the last five words are wanting in this copy.

Written in ordinary Indian Ta liq.

Not dated; 19th century.

No. 809.

foll. 101; lines 13; size $7\frac{1}{4} \times 5$; $5\frac{1}{4} \times 3$.

The same.

Another copy of Ārzū's *Chirāq-i Hidāyat*.

Written in ordinary Nasta liq.

Not dated; 19th century.

No. 810.

foll. 283; lines 16; size 12×9 ; $8\frac{1}{4} \times 5\frac{1}{2}$.

مرأة الاعطاج

✓ MIR'ĀT-UL ISTILĀH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets.

Author: Anand Rām Mūkhliś

Beginning:—

بیدا در عقایق که کویین ملاه اعلیٰ شویود سوون معمزمه محمد

* الخ

The author, a Khattū Hindū of Lahore, was a pupil of Mirzā Bidil, and a friend of Ārzū. He was attached to the service of Muhammad Shāh, and was honoured with the title of Rāī Rāyān. He died in A.H. 1164 = A.D. 1750. He is the author of a Persian Dīwān and left a collection of letters and a history of the war of Muhammad Shāh with Nādir Shāh (Elliot's History, vol. viii. p. 76). For his life see *Safinah-i Khwushgū* fol. 203^b; *Gul-i Ra nā* fol. 278^a; *Iqd-i Surayyā*, fol. 60^a; *Safinah-i Hindi*, fol. 77^b.

تَحْقِيق اصطلاحات which are equivalent to A.H. 1158=A.D. 1745, express the date of composition of the work; but in the conclusion he says that he finished the composition on the 9th of Rabī' I. A.H. 1157=A.D. 1744, in the 26th regnal year of Muḥammad Shāh, on Thursday at the end of the fifth hour of the night.

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits. Some prescriptions and good admonitions are also given at the end of the work. The work is interspersed with historical notices relating to the author's famous contemporaries.

A copy of the work is noticed in Rieu, iii, p. 997.

Written in ordinary Indian Ta'liq.

Dated, November, 1820.

—

No. 811.

fol. 144; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$

نَوَادِرُ الصَّادِرِ

NAWĀDIR-UL-MAŞĀDIR.

A vocabulary of Persian verbs explained in Persian with copious illustrations from ancient and modern poets.

Author Lâlâ Tek Chând Bahâr.

Beginning:—

بعد سَدَاسِشْ خَدَاؤنَدْ خَوْدْ آمُرِيَنْ دَانِشْ آمُوزَگَرْ تَعَالَى شَانَهْ الْخَمْ

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No. 814), says in the preface that the work is the first of its kind ever written. He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah*. The arrangement is alphabetical. The *Khâtimah*, fol. 141^a, contains the vocabulary of *Zand* and *Pâzand* verbs taken from the *Farhang-i Jahângîrî* (see No. 797).

The work has been lithographed at Dihli, A.H. 1272.

Written in ordinary Ta'liq.

Dated 2 Ramadân, in the fourth regnal year (?); apparently 19th century.

—

No. 812.

foll. 396; lines 15; size $9\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مصطلحات الشعراء

MUŞTALİHÂT-USH-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases
peculiar to the modern poets of Irân

Author: Wârastah وارسته.

Beginning.—

بسم الله صاحبها ميخوانم و سفينة کندی در بحر سخن میدرام اخ

According to the author of the *Gul-i Ra'nâ*, fol. 284^a, Wârastah, called Siyâlkotî Mal after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شاعی and a *Tâdkirah*. He finally settled at Derah Gâzî Khân, near Multân, and died there in A.H. 1180=A.D. 1766. Comp. Roebuck's edition of *Burhân-i Qâti'*, p. 12. See also Sprenger, *Oude Catalogue*, p. 146, where the author's anthology, entitled جنگ ریگ رنگ, is noticed. The title of the work is a chronogram for A.H. 1180=A.D. 1766, the year in which the work was completed.

Comp. Rieu ii. p. 503. Lithographed at Lucknow, 1888, and, with *Khulâshah-i Bahâr-i 'Ajam*. Lucknow, 1854, Cawnpore, 1898.

Written in ordinary Indian Ta'liq.

Not dated; 19th century

The folios towards the end of the copy are water-stained and damaged.

No. 813.

foll. 225; lines 23; size $14 \times 8\frac{1}{4}$; $10 \times 5\frac{1}{4}$.

Another copy of the preceding work, beginning as above.

Written in ordinary Indian Ta'liq with an illuminated head-piece.

Not dated; 19th century.

No. 814.

fol. 1420 : lines 19 : size $12\frac{1}{4} \times 7$: $9 \times 4\frac{1}{2}$.

منتخـب بـهـار عـجم

MUNTAKHAB-I BAHĀR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chând Bahâr's exhaustive and popular dictionary Bahâr-i 'Ajam, by Indarman.

Beginning :—

بهـار آـفـرـيـذـيـ كـهـ گـلـدـيـگـ بـهـارـ اـفـسـانـ رـاـ اـسـتـعـادـ نـكـسـتـ سـخـنـ كـوـامـتـ

فـرـسـودـهـ الـخـ *

In the preface Indarman, a pupil of Lâlâ Tek Chând, after highly praising the latter and his work, the Bahâr-i 'Ajam, says that he made the present abridged edition from the seventh and last draft of his master's work in A.H. 1182 = A.D. 1768.

Indarman's preface is followed by his master Lâlâ Tek Chând's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz. the Tanbih-ul-Čâfîhn by Sirâj-ush-Shu'âra and a short treatise by Mir Muhammad Afâl Sâbit. فـنـدـهـ الـغـافـلـنـ سـرـاجـ الشـعـرـاـ وـ رسـالـهـ مـنـخـصـرـيـ حـضـرـتـ سـمـوـتـ مـحـمـدـ اـفـضـلـ طـبـتـ وـ رسـالـهـ دـنـيـزـ كـهـ نـامـ مـوـلـفـ درـانـ مـذـكـورـ سـوـدـهـ Tek Chând then gives the chronogram, which is equivalent to A.H. 1152 = A.D. 1739, for the date of completion of the work. Strangely, Dr. Rieu, p. 502, followed by Dr. Ethé, Bodl. Lib. Cat. No. 1756, in quoting the said chronogram reads بـادـگـارـ فـقـرـ حـمـوـرـ بـهـارـ بـاـ ۱۰ سـالـ and accordingly comes to the wrong conclusion that the date of completion is $1152 + 10 =$ A.H. 1162 = A.D. 1748. Our copy has بـهـارـ مـقـبـلـ حـمـوـرـ بـهـارـ بـاـ ۱۰ سـالـ instead of بـهـارـ بـاـ ۱۰ سـالـ in Rieu's copy. In my opinion both the readings بـهـارـ بـاـ ۱۰ سـالـ and بـهـارـ بـاـ ۱۰ سـالـ, which convey no sense, are incorrect. The correct reading seems to be بـهـارـ مـادـگـارـ فـقـرـ حـمـوـرـ بـهـارـ بـاـ ۱۰ سـالـ ... بـهـارـ مـادـهـ سـالـ نـارـيـخـ انـعـامـ

Tek Ḳhand also wrote a treatise on letters, entitled جواهر المعرف (lithographed in Kānpūr, A.H. 1267) and another on verbs, called نوادر المصادر (see No. 811).

For further particulars of the author and the seven different editions of the work, made by Tek Ḳhand himself, see Garcin de Tassy, Histoire de la Littérat Hindouie, i. p. 281; Rieu ii, p. 502 and 503; Blochinann, Contributions, pp. 28-30. Lithographed at Maṭbū'-ul-'Ulūm Press, Dihlī, v. n. 1853, under the title مصطلحات هار عجم.

Written in minute Nastāliq. The handwriting of the latter portion of the MS., foll. 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date. In the following colophon, dated Thursday, Shawwāl, A.H. 1184, we are told that the MS. is due to the penmanship of Indarman himself:

الحمد لله و الملة كه بذمتم رسید منتخب كتاب بهار عجم تاليف
اسنادي مخدومي تيکچند بخط فقير حمير ... اندر من اول روز پنجم شنبه
شهر شوال سنه دوازده از جلوس شاه عالم بهادر بادشاهه غزی موافق سنه هزار
و يکصد و هشتاد و چهار *

The signature 'Lewis Decosta' appears on the first page of the MS.

No. 815.

foll. 100; lines 21; size 10 x 6½; 7 x 3½.

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong.

Several folios are missing from the beginning, and the MS. opens abruptly thus:—

..... روز حسن - روز شمار - يوم ؟ يوم الحساب و له دائم بما بدولت
و ايام عمرها - دائم که دادمن يوم الحساب ده - آخرت - فودا - جزا -
حسن - مختار - مستحبز - مستاخیز *

The headings, one hundred in number, under which the names are grouped, run thus:—

اسمی دهست - اسمی دوزخ - اسمی دنیا - اسمی زمانه
اسمی آسمانی - اسمی زمین اسمی شمر اسمی سلاح -
اسمی تیر, and so on.

The copy ends thus:—

اسامی جای - محل مکان خیام فرماید با صد
نا اهل مبادم صحبت - کز مرک بتو صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios.

The author frequently refers to Sharaf Nâmah (see No. 791) and cites examples mostly from ancient poets such as Khâqânî, Anwârî, Zuhûrî, Mujîr-i Bâilaqânî, Khusrav, Hasan Dîhlawî, Sal-mân, Hâfiż, etc. In some places he also quotes Jâmî.

Written in ordinary Nasta'liq.

Not dated; 19th century.

No. 816.

fol. 75: lines 13; size, $9 \times 5\frac{1}{2}$; 6×3 .

لُب لُبَاب

LUBB-I LUBÂB.

A glossary of the names applied to various things.

Author. Khwâjâh Amir خواجہ امیر.

Beginning:—

بعد از حمد خداوند زمین و آسمان و نعمت رسول مقصود ن
فکان النج *

The author says in the preface that in A.H. 1233=A.D. 1817 he compiled two works on the names of Persian infinitives نامه مصادر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms. Subsequently in A.H. 1234=A.D. 1818 he abridged the two works, and entitled the abridgment لب لب: it consists of thirty *Fasl*.

The words explained are the various names of God, prophets, Imâms, angels, kings, ornaments, perfumeries, instruments, etc. etc.

Written in legible Nasta'liq.

Dated 4 Shawâl, A.H. 1243.

ARABIC-PERSIAN DICTIONARIES.

No. 817.

foll. 162; lines 15; size 8 x 5; 5½ x 3.

مُصَادِر

MASĀDIR.

A dictionary of Arabic infinitives explained in Persian.

Author: Qâdî Abû 'Abd Ullâh ul-Ḥusayn bin Aḥmad uz-Zûzânî: قاضي أبو عبد الله الحسين بن احمد الروزنی.

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy:—

..... اثِرَةً بِمَا لَامَهْ تَاءَ حَتَّى اتَّيَتْ عَلَى الْحُرُوفِ الصَّحِيَّةِ

وَ افْتَحَتْ مَا لَامَهْ النُّجُّ *

According to the author of the *Bugyat-ul Wuât*, fol. 183^b the author died in A.H. 486 = A.D. 1093. See also Hâj. Khal. vol. ii, p. 93; Rieu, p. 505.The arrangement, as given in Rieu *loc. cit.* is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سَالِمٌ), irregular (اجْوَفٌ), defective (نَاقِصٌ) and re-duplicate (مُضَاعِفٌ) verbs, the arrangement in each section being alphabetical according to the last radical. The verbs are given under the form of verbal nouns.

For other copies see Fleischer, Leipzig Cat. p. 331; Dorn, St. Petersburg Cat. p. 203; Upsala Cat. p. III; Rieu, Arabic Cat. p. 755.

Written in fair *Naskh* with occasional marginal notes and emendations.

The colophon, dated Aḥmadnagar, 12 Muḥarram A.H. 1095, runs thus:—

سوده المدبب العامي ابن محمد طالب زين العابدين في ثاني عشر شهر محرم الحرام سنة خمس و تسعين بعد الالف في بلدة احمد نگر من الله التوفيق *

In several places on the title-page the work is called
نَاجِ المُصَادِر زُوْزَنِي.

Several notes and 'Ard-didahs, one of which is dated A.H. 1106, are noted on the same title-page.

There are also three seals. One of these, obliterated by some mischievous hand, is of 'Alamgir's time, dated A.H. 1116.

Another of one الله عاص is dated A.H. 1188. The third, also disfigured, partly reads بادر زین الدین and is dated A.H. 1226.

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیعی Badi'i, whose *Takhallus* appears thus in the concluding lines:—

این چنین لفظ بدیعی را بدیعی نظم کرد
از بود در روزگار از وی همین نام و نشان

Beginning of the glossary.—

از پس حمد خداوند زمین و آسمان
در لغة نظمی کنم همچوں لایی عمن

It is written in ordinary minute *Naskh*.

No. 818.

fol. 99; lines 17; size $11\frac{3}{4} \times 6\frac{3}{4}$; 8 x 4.

The same.

Another copy of Zuzani's *Maṣādir*, beginning as usual:

الحمد لله على سوابع آلية المساعدة افواجاً الخ *

Written in fair Indian *Ta'liq*.

Not dated: 19th century.

No. 819.

fol. 153; lines 15; size $9\frac{1}{4} \times 6$, $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTŪR-UL-LUGĀT.

A rare old grammatical dictionary.

Author: Abū 'Abd 'Allah al-Husayn bin Ibrāhīm bin Aḥmad un-Naṣanī. ابو ع عبد الله الحسین بن ابراهیم بن احمد النصانی.

Beginning:

* الحمد لله الذي ابْدَعَ الْعَالَمَ بِعَدْرَتَهُ وَخَصَّ بْنَي آدَمَ بِكَرَامَتِهِ الْخَ *

According to Brock vol. i p. 288, the author died in Jumâdâ II A.H. 499 = A.D. 1106 or Muâharram, A.H. 497 = A.D. 1104.

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet. Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters. It also deals with the conjugation of Arabic transitive and intransitive verbs. See Hâj. Khal. vol. iii, p. 227; Leid. 102-4; Paris 4286; Ups. 10. A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal.

The preface in the present copy is not due to the author himself, but has been added by somebody else.

Written in fair Nastâhiq

Dated A.H. 1114

No. 820.

fol. 194: lines 23: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5$.

تاج المصادر

TÂJ-UL-MAŞÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Maşâdir of Zûzâni (see No. 817).

Author: Abû Ja'far Ahmâd bñ 'Alî ul-Maqqârî ul-Bayhaqî
أبو جعفر احمد بن علي "مقوى اليماني"

The author of the *Bügyat-ul-Wirât*, (Lib. MS.), who says that Bayhaqî was born about A.H. 470 = A.D. 1077, and died in Ramadân, A.H. 544 = A.D. 1149, remarks that the latter never came out of his house except at times of prayer. Comp. Hâj. Khal. vol. ii, p. 93.

This copy of Bayhaqî's Tâj-ul-Maşâdir deceptively begins thus with the preface of Zûzâni's Maşâdir:—

الحمد لله على سوابع الاله مصائبها ازواجها و سوابع نعمايه المتألحة
ازواجا قال الفقيه الامام الجل السيد ابو عبد الله الحسين بن
احمد التزوري ... هذه مصادر ترجمتها و معناتها و جردتها عن شواهد
الحدیث والشعر الخ *

A comparison with the following copy of Bayhaqī's *Tāj-ul-Maṣādir* will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zūzānī's *Maṣādir*. The name of Zūzānī, occurring in the third line of the present preface, has been stricken through and corrected thus in the margin:

دل - استخیف الاصماء ابو جعفر احمد بن على المقوی التیمیقی *

In the preface (line 26), as well as in the colophon, the work is called *بیان المصادر*.

The author of the *Buğyat-ul-Wu'at loc. cit.* calls this work "Fountains of dictionary" *بیانیع اللغة*. It is to be noticed however that it bears a close agreement with the *Maṣādir* of Zūzānī in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqī's *Tāj-ul-Maṣādir* is an enlarged recension of Zūzānī's *Maṣādir*.

The contents of the *Tāj-ul-Maṣādir* have been described in Ethel Bodl Lib. Cat. No. 1635. Lithographed, Bombay, 1301-1302.

Written in learned *Naskh* with occasional notes and emendations in the same hand as the text itself.

The colophon, dated 22nd Jumādā A.H. 850, runs thus:

دفع الفراغ من انتسابه هذا الكتاب الميمون المبارك الموسوب بتألیفه
المصادر المنسوب بتألیفه ... يوم اثنین اثنی عشرين من شهر جمادی
اللّوئی سنة خمسين و ثمانمائه على يد اصغر عبد الله امّالك الحمد
صَحَّمُودُ بْنُ مُحَمَّدٍ (illegible) خَفَرُ اللَّهِ لَهُ *

Fols. 188-194 are supplied in a later hand.

A list of the contents occupies the first two fly-leaves at the beginning.

The original work is preceded by two short Arabic treatises.—

I

الرسالة الحرمة العضدية *Risālat-ul-Harfiyat-ul-Adudiyah*, so called in the colophon.

Author: 'Adud-ul-Dīn 'Abd-ur-Rahmān bin Ahmad ul- Ijī
عَضْدُ الدِّينِ عَبْدُ الرَّحْمَانِ بْنِ أَحْمَدَ الْإِجْيِ

Beginning:—

نبذة فايدة تشمل على مقدمة و تنبية و تقسيم و خاتمة الخ *

The treatise explains the meaning of the technical term *الوضع* and consists of a *Mugaddimah*, a *Tanbih*, a *Taqsim* and a *Khātimah*.

Brock, vol. ii, p. 208, who fixes the author's death in A.H. 756 = A.D. 1355, calls the work *الرسالة الوضعية العضدية*. It is also known as *الرسالة الوضعية*, see Ahlwardt, Berlin Cat. No. 5309.

Written in a hasty but learned Naskh with marginal notes.

The colophon runs thus:

نَمَتِ الْمِسَانَةُ الْحَرْفِيَّةُ الْعُضْدِيَّةُ بِعُوْنَ اللَّهِ وَحْسَنَ تَوْفِيقَهُ عَلَى يَدِ
أَعْنَفِ الْعَدَادِ سَيِّدِ اَهْمَاءِ الْحَسَنِيَّةِ الْمُرْتَبَدِيَّةِ فِي مَدْرَسَةِ
سُلْطَانِ الرِّصَانِ ... (illegible)

Not dated; apparently 15th century.

The treatise is followed by some Arabic verses ascribed in the headings to 'Alī and Imām Shāfi'ī.

II.

الْمُتَلَكُ *al-Muṣallaṣ*, by Abū 'Alī Muḥammad bin Muṣṭanīr ul-Baṣrī, better known as Qutrub: ابو علی عَمَّارُ بْنُ الْمُسْنَدِيِّ الْبَصْرِيُّ الْمُعْرُوفُ بِقُطْرُبٍ.

Beginning:—

قَلَّابُ عَلَى الْبَطْرَبِ دَدَا كِتَابَ الْخَنَدِ وَسَمِيَّةَ الْمُتَلَكَ *

According to Hāj. Khal, vol. v, p. 373, the author died in A.H. 206. See also Ahlwardt, Berlin Cat. Nos. 7071-7073

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings.

Written by the scribe of the copy of the *Tâj-ul Maṣādir*

Dated 24 Ramadān, A.H. 845.

The colophon is followed by a note, dated 22 Ramadān, A.H. 1120, in which the price of the *Tâj-ul-Maṣādir* is recorded as rupees five only.

No. 821.

foli. 229; lines 27; size 10 x 7. 8 x 4½.

The same

Another copy of Bayhaqī's *Tâj-ul-Maṣādir*.

Beginning:—

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدًا يَفْوَقُ حَمْدَ الشَّاكِرِينَ إِنَّمَا

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy.

Written in old learned Naskh with occasional marginal notes.

Not dated: apparently 14th century

The title-page contains a list of the contents.

— — — — —
No. 822.

fol. 167 : lines 15; size $10 \times 7\frac{1}{4}$. $7 \times 4\frac{1}{2}$.

كتاب المصادر

KITÂB-UL MÂSHÂDIR.

Another dictionary of Arabic infinitives explained in Persian, on the model of Bayhaqî's Tâj-ul Mâshâdir (see No. 820).

Author: Abû Bakr Muhammâd bin 'Abd Allâh ul-Bustî
محمد بن عبد الله البصري

Beginning.—

كتاب المصادر - ديف انسيخ ابي بكر محمد بن عبد الله . بن
البستي رضي الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين *

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم .

قال انسيخ ابو بكر مصنف هذا الكتاب .

The contents are similar to Bayhaqî's Tâj-ul Mâshâdir, but they differ slightly in arrangement.

Written in learned Naskh with copious marginal notes

Not dated; apparently 15th century

—
No. 823.

fol. 172 : lines 19; size $12 \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

معهد الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian

Author: Maḥmûd bin 'Umar bin Maḥmûd bin Maṇṣûr ul-Qâdî
محمد بن عمر بن محمود بن منصور القيادي of the Shâybâni tribe.
منصور القيادي "سنجروي" في "العربي من فنونه"

Beginning —

الحمد لله الذي خلق الخلق بقدرته الخ *

The work is noticed in *Haj. Khal.* vol. vi, p. 273.

For another copy see No. 824.

The work is divided into twenty-eight *Kitâb*, each subdivided into three *Bâb*. The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God *اسماء الحسنی*! The author enumerates the following sources:—

— كتاب المثلثة — كتاب الاسناني الموسوم با السعدي — الاسناني و الاسماء
and اصطلاحات المنطق — المتناغم — الروضه — ترجمان القران — كنز الاسناني
عربی المصنف

A correct and complete copy.

Written in fair *Nasta'liq*.

Not dated: 19th century.

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page:

كتاب مهدى الاسما في عربی الحروف تصنیف محمود بن عمر بن
منصور العائض ازنجی السنگجی ثم العیبی من قبیلة بنی شیدان — کتبه
حکیم حلقة بدوش عالمان خدا بخش ابن مولوی محمد بخش خان عربوه
* ستمبر سنه ۱۸۷۹

No. 824.

fol. 183; lines 19; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The same

A defective and incomplete copy of *Mâjmûd bin 'Umar us-Sanjâri's Muhadâb-âl Asmâ*, beginning as above

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy.

Written in ordinary *Naskh*.

Not dated: 19th century.

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS. was purchased for five rupees only.

خدمت منجرونه خربه شد ۲۵ فروردی سنه ۱۹۰۲

No. 825.

fol. 100 ; lines 5 : size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

نصاب الصبيان

NISÂB-US-ŞIBYÂN.

The most popular Arabic-Persian vocabulary.

Author : Abû Naşr Farâhî ابو نصر فراغي

Beginning :—

الحمد لله رب العالمين و انعافية للمتقين قل الشیخ الامام
 الاجل العالم بدر الحق و السريع و الدين ... ابو نصر محمد الغراهي *

There are different readings of the author's name. Hâj. Khal. vol. ii, p. 559 gives the author's name as الشیخ بدر الدین ابی نصر مسعود بن ابی بکر الغراهي and says that the latter versified the *Ja'mi al-Sughra* of Muḥammad bin Ḥasan nsh-Shaybâni (d. A.H. 187 = A.D. 802) in Jumâdâ II, A.H. 617 = A.D. 1220, entitling it *Lum'a al-dar*, on which 'Alâ-ud-Dîn Muḥammad bin 'Abd-ur-Râhîm al-Khujandi wrote the commentary *Ṣu'ûd al-lâmu'a*. The same Hâj Khal. vol. vi, p. 347, while noticing the present work, calls the author ابی نصر مسعود بن ابی بکر بن حسین and says that Sayyid Sharif Jurjâni wrote an appendix *ta'âdqâ* on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hisâm ul-Harawî بدر الدین ابو نصر الغراهي, while in the first Bodleian copy (Ethé, Bodl. Lib. Cat. No. 1636) he is called ابو نصر فراغي نسعود بن حسن بن حسین الادبي and in No. 2381. See also H. Blochmann, Contributions, p. 7.

The work is the most popular book in the East, especially in India. It has been edited in Persia, A.H. 1268; Tabriz, 1846; Isfahân, 1869; at Calcutta, 1819; Cawnpore, 1872; Lucknow, 1878; with a Turkish translation by Ibrâhim Haqqî, Constantinople, 1886.

For other copies see Rieu ii, pp. 504 and 506; J. Aumer, p. 112; W. Pertsch, Berlin Cat. p. 214; E. G. Browne, Camb. Lib. Cat. pp. 236, 254 and 256; Ethé, Bodl. Lib. Cat. Nos. 1636-1639; Ethé, Ind. Office Lib. Cat. Nos. 2375-2383.

The MS. is full of interlinear and marginal notes and explanations.

Written in large Nasta'liq.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning of the copy.

No. 826.

fol. 38 ; lines 11 : size $9 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same

Another copy of Abû Naşr Farâhî's Nişâb-uş-Şibyân.

Beginning .—

هەمەگوید ابو نصر فراھى *

All the words are marked with vowel points and red lines. The Arabic words are indicated by the letter ئ and the Persian by ف.

Written in fair Nasta'lîq. with occasional notes.

Not dated ; 19th century.

Scribe : سید محمد علی سربر احمد علی خان .

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân is found at the beginning and end of the copy.

No. 827.

fol. 31 ; lines 11 : size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

Another copy of Abû Naşr Farâhî's Nişâb-uş-Şibyân, beginning :

ھمپ گوید ابو نصر فراھى الخ *

Written in fair Nasta'lîq.

Dated, A.H. 1160.

Scribe : نجیب الدین .

No. 828.

fol. 76 ; lines 5 : size $8\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

The same.

A very correct and valuable copy of the same Nişâb-uş-Şibyân, with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece.

Dated Rabî II A.H. 1111.

Scribe : محمد طافر الکارڈونی .

No. 829.

fol. 83 : lines 18 : size $8 \times 4\frac{1}{2}$: $5\frac{1}{4} \times 2\frac{3}{4}$

شرح نصاب الصبهان

A commentary on the *Nisâb-us Sibvân* of Abû Nasr Farâhî.The copy begins without a preface with the first *Qiftâh* thus —

القطعة اَوْيَ - بِخَمْ هَمْزَة و سَكُون وَوَوْ ... اَوْلَى نَحْسَتِيْدِيْنِ. يَعْنِي يَرْدَة
نَحْسَتِيْدِيْنِ اَزْيَنْ كِتَابَ الْحَجَرَ *

Written in a hasty *Nasta'liq*.

Not dated : 19th century

Some folios are written diagonally.

No. 830.

fol. 521 : lines 21 : size $9 \times 4\frac{3}{4}$: $6 \times 2\frac{3}{4}$

الصراح من الصلاح

A'S-SURÂH MIN-AS-SIHÂH.

A very valuable copy of the well-known abridgment of Jauhari's (*d. A.H. 393=A.D. 1002*) famous Arabic dictionary, the *Sihâh*, with the addition of the Persian equivalents.

Author : Abul Fadl Muhammad bin 'Umar bin Khâlid, commonly known as *Jamâl-ul-Qurâhî* : ابو الفضل محمد بن عمر بن خالد : المدعو بجمال القرشي.

Beginning : —

قَالَ الْفَقِيرُ اَنِي مَوْلَةُ الْغُنْيِيْ بِهِ عَمِيْنِ سَوَادُ الْحَجَرَ *

In the conclusion the author says that he completed the work 16 *Şafâr*, A.H. 681 = A.D. 1282, in *Kâshgar*, and that he made a fair copy of the original in *Dulqa'd*, A.H. 700 = A.D. 1300.The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Fâṣl*. The words explained are repeated in red ink on the margin.

For other copies see Rieu ii. p. 507; E. G. Browne Camb. Catalogue, pp. 239 and 240; Cat. Codd. Or. Lugd. Bat. i. p. 69; O. Loth. Arab. Cat. pp. 282-283; Ethé, Ind. Office Lib. Catalogue, Nos. 2388-2390; Ethé Bodl. Lib. Catalogue No. 1645; Hâj. Khal. vol. iv, p. 102. Edited in Calcutta, 1812-1815; Lucknow, A.H. 1289.

A very good copy. Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Uwān.

Not dated: 16th century

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat, in Rajab, A.H. 1222.

No. 831

fol. 376; lines 29; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

The same.

Another copy of the Surāh, beginning as above. The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS.

Written in fair Naskh

The original folios have been placed in new margins, and consequently the marginal notes, traces of which are still found here and there in the copy, are lost.

Not dated: 18th century.

No. 832.

fol. 394; lines 21; size 11×6 ; $7\frac{1}{4} \times 3\frac{3}{4}$.

كتب اللغات

KANZ-UL-LUGĀT.

An Arabic-Persian dictionary

Author: Muḥammad bin 'Abd-ul Khāliq bin Maṭrūf
محمد بن عبد العالق بن مطرف

الغالق بن معروف

Beginning: —

جوائز كنز لغات حمد و سماش شذور (نذر) داركة حضرت

مكلمي الخ *

In the preface the author tells us that he compiled this work from the Ṣihāh, Muṣṭala, Dastūr, Maṣādr, Ikhtiyārāt-i Badīr, Luḡāt-ul-Qurān, and Sharh-i Nisāb. It is dedicated to Kār Givā Sultān Muḥammad, who reigned in Gilān from A.H. 851 to 883 = A.D. 1447 to 1483. The preface ends with an eulogy on the Sultān's son and heir apparent Kār Givā Mirzā 'Alī, who was put to death by his brother, A.H. 911 = A.D. 1505.

The words are arranged according to the first and last letters. Comp. Rieu ii, pp. 507 and 508, and Supplement, p. 120; E. G. Browne, Camb. Catalogue, pp. 240 and 241; Bûhâr Lib. Cat. vol. i, Nos. 250 and 251; Hâj. Khal. vol. v, p. 256; Ethé, Bodl. Lib. Catalogue, No. 1670; Ethé, Ind. Office Lib. Catalogue Nos. 2392-2396; Cat. des MSS. et Xylographes, p. 202; J. Aumer, p. 109; W. Pertsch, Berlin Catalogue pp. 219 and 220. Rieu, Arab. Cat. Nos. 1019, 1382 and 1383, and Suppl. No. 878. The work was lithographed in Persia, A.H. 1283.

Written in ordinary Nastâliq

Not dated: 18th century.

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân of Patna, is found at the beginning and end of the copy.

No. 833.

fol. 380: lines 17 · size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

منتخب اللغات شاهجهانی

MUNTAKHAB-UL-LUGÂT-Î- SHÂHJAHANÎ.

The well-known Arabic-Persian dictionary.

Author: Abdur Ra^{sh}id bin 'Abd-ul Gafûr ul-Husaynî ul-Madâni ut-Tatawî عبد الرشید بن عبد الغفور الحسینی المدنی التاوی.

Beginning:—

ستایش و سیاس مانک الملکی که تکار آلای الخ *

The author whose Persian dictionary is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Sîhâh and the Shurâh.

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words منتبخ بی دوعل i.e. 1092-46 = A.H. 1046.

The words explained are arranged according to the initial and final letters.

Comp. Rieu ii, p. 510; W. Pertsch, Berlin Catalogue, p. 200; No. 2; E. G. Browne Camb. Catalogue, p. 242; Ethé, Bodl. Lib. Cat. Nos. 1672 and 1673; Cat. Codd. Or. Lugd. Bat. v. p. 150; Ethé, Ind. Office Lib. Catalogue Nos. 2398-2403; Cat. Madrasah Lib. Catalogue, p. 97; Bûhâr Lib. Cat. vol. i, p. 197. The work, also known as عربی رشیدی, has been frequently printed in India.

Calcutta, 1808. 1816, 1836; Lucknow, 1835, and A.H. 1286; Bombay, A.H. 1279. A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816.

Written in fair *Nastaliq* with an illuminated head-piece.

Not dated; 19th century

No. 834.

fol. 247; lines 20; size $12\frac{1}{4} \times 8\frac{3}{4}$; $8\frac{1}{2} \times 6\frac{1}{4}$.

The same.

Another copy of 'Abd-ur-Rashid's *Muntakhab ul-Lugāt*.

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end.

It begins at once with the dictionary itself thus:—

ابندا آغاز کردن - ابنگاه خواستن - ابنلاد آزمودن و در بلا و زنجی
فکندن الخ *

Written in fair *Ta'līq*, by order of Sayyid Farḥāt 'Ali.

Dated 3 Rabī' I, 1244 Faṣlī.

Scribe: حامد حسن

A seal, dated A.H. 1271, and bearing the following inscription, is found at the beginning of the copy عاصي احمد حسین عفرالله ذنوبه

No. 835.

fol. 64; lines 13; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح نصاب بدیع

SHARH-I NISÂB-I BADI'.

A commentary on the work *Nisâb-i Badi'*.

Commentator: Lâlâ Tek Chānd, with the *takhallus* Bahâr (See Nos. 811 and 814.)

Beginning:—

چون غرض از تسویید این حروف تحقیق الفاظ و حل معانی و توضیح

* صنایع الخ

The original work بدیع, a copy of which is mentioned in Ethé, Ind. Office Lib. Catalogue, No. 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qitâhs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian

The commentator has given full attention to the correct spelling and pronunciation of words

The commentary itself begins thus on fol. 3^a.

مصور شعر و شعر صلا و صلاه آب و خوف سهم - مصور بکسر عیم و سکون
صلاد و راء و فهملین ذام شعری معروف *

An edition of the بحصات مدعی by Muḥammad Sharif, son of Shaykh Muḥammad Aṣhrāf, will be noticed later on under "MSS. of Mixed Contents."

Written in legible *Tâ'liq*.

Dated A.H. 1244.

— — — — —

TURKISH-PERSIAN DICTIONARY.

— — — — —

No. 836.

fol. 92; lines 13; size 9½ × 6½; 6½ × 3¾.

(لغت ترکی)
(LUGAT-I TURKİ.)

A vocabulary of Turki or Oriental Turkish explained in Persian.
Author: Faḍl Ullah Khân فضل الله خان.

Beginning:—

سبیکن الله هر کاه از انصیعی عرب و عجم گل ۲ انصیعی ثناوار *

The author calls himself a cousin of Sayf Khân (Shâkūn عمو راد) سف خان که چاکو نژاد ... است and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says: that the king referred to is a namesake of the Prophet.

According to Rieu, p. 511, followed by Ethé, India Office Lib Catalogue, No 2437 the king was Aurangzib.

The work is divided into three *Bâb*.

The work was printed, with an improved arrangement, at the desire of Sir W. Ouseley, by Abd-ur Rahîm, at Calcutta, A.H. 1240.

Written in legible *Nasta'liq*.

Not dated; 19th century.

HINDÎ-PERSIAN DICTIONARY.

No. 837.

fol. 105; lines 9; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 4$.

خَرَابِ الْلُّغَاتِ

ĜARÂ'IB-UL LUĞÂT.

A dictionary of Hindî words, explained in Persian.

عبدالواصع مانسوی Hânsawi.

Beginning:—

سبحانک رب العزت عما يصفون الشیخ *

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult.

The work has been re-edited in an improved form by Sirâj-ud-Din 'Ali Khân 'Ârzû; see No. 838.

Written in ordinary *Tâliq*.

Not dated; 19th century.

2501

No. 838.

foll. 155; lines 26; size 14×8 ; 11×6 .

خواص اللغات

GARÂ'IB-UL-LUGÂT.

A Hindi-Persian dictionary arranged alphabetically.

Author: Sirâj-ad-Dîn 'Alî Khân, poetically surnamed Ârzû
سرچ الدین علیخان المخلص به آرزو

Beginning:—

سبحانک لا علم لی الا ما علمتی بعد حمد و سپس معلم

* اسماء و علوم و سلام افصح الفصحاء الخ *

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled *خواص اللغات*, containing the Persian, Arabic and Turki equivalents of Hindi words, which, however, was not free from defects. The present author, Ârzû, therefore prepared this revised and corrected edition of the work. The *Gara'ib-ul Lugât*, to which Ârzû refers, is evidently the work of 'Abd-ul Wâsi' Hânsawî, noticed under No. 837. Comp. Rieu iii, p. 1030: see also Sprenger, Oude Catalogue, p. 135; Garcin de Tassy, Littér Hindouie, vol. i, p. 28.

Written in ordinary Ta'liq.

Dated Safar, A.H. 1227.

PUSHHTÛ DICTIONARY.

No. 839.

foll. 405; lines 13; size $11\frac{1}{4} \times 6\frac{1}{2}$; 8×4 .

فہنگ ارتسانی

FARHANG-I IRTIDÂ'I.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstâni.

Author: Muḥammad Irtidâ Khân. محمد ارضخان

Beginning:—

تھمیدی کہ مقدسان ملا اعلیٰ بادای حرفی از طومارش بلا احصی
ثناہ علیک اختصار نمایند *

The author says that he belonged to the Afḡân tribe 'Umar Khayl, and was the son of Nawwâb Amâni Khân, the cousin of Amir-ul Umarâ Nawwâb Najîb-ud Daulah Bahâdur. He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtû dialect. To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihli, where he was requested by Râjah Pearay La'l to compile a work on Pushtû words and phrases. He dedicates the work to سف و القلم نظام الدوله سف الملك دوستدار صاحب سبف و القلم نظام الدوله سف الملك دوستدار سنن بیادر شہامت جنگ خان ارجبلد مستر سنن بیادر شہامت جنگ.

The date of composition given in the preface as well as at the end is A.H. 1225 = A.D. 1810.

The work is divided into 166 *Fuṣl*. It begins with Pushtû vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot; names of animals; names of grains, names of plants, flowers, etc. etc. The paradigms begin on fol. 24^b. Each verb has as subdivisions ماضی - مصدر - مضارع - ماضی - مصدر - مفعول and نهی etc. occasionally followed by phrases. The Pushtû words are followed by interlinear paraphrases in Persian and Hindûstâni, denoted on the margin by the letters ف (Persian) and ه (Hindûstâni). The Pushtû words, written in bold *Naskh*, are indicated by the letter پ.

Written in fair *Ta'liq*.

Dated, A.H. 1225.

Scribe. عبد الرحمن.

MISCELLANEOUS.

No. 840.

fol. 94; lines 15-19; size 9 x 6: 7 x 3½.

I. An anonymous glossary of Pârsi, Dari and Pahlawî words, explained in Persian.

Beginning:—

الحمد لله رب العالمين اما بباید دا زست که این زبان را
پارسی خوانند و دری و پهلوی و سبز آنست النج *

The words are arranged in alphabetical order.

II. Fol. 8^a. Another anonymous glossary of Pârsi words used by Firdausî in the *Shâh Nâmah*, arranged in alphabetical order.

Beginning:—

الحمد لله رب العالمين ترجمة الفاظ پارسی که ملک الملأ
فردوسی شاهنامه بدان مننظم ساخته *

III. Fol. 18. *Garâ'ib-ul Lugât*. The Hindi-Persian Dictionary by 'Abd-ul Wâsi' Hânsawî (see No. 837).

The first two glossaries, written in learned Nasta'lîq by one scribe, are not dated, but apparently belong to the seventeenth century; the third, written in ordinary Nasta'lîq, is also not dated, and apparently belongs to the nineteenth century.

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

fol. 362; lines 12; size 9×5 ; $6\frac{1}{4} \times 3$.

المعجم في معايير اشعار العجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR-
IL 'AJAM.

A work on Persian metre rhyme and poetical figures.

Author: Shams-i Qays شمس قيس.

Beginning:—

* الحمد لله المنعوت بنعوت الجلال الموصوف بصفات الكمال انْجَ

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muhammâd, published in the Gibb Memorial Series (London 1909). Comp. also Rieu Suppl. No. 190; Bûhâr Lib. Cat. vol. i. p. 203.

The present MS., which forms a part of the basis of Mirzâ Muhammâd's edition of the work, is somewhat abridged and lacks a part of the printed edition: viz. p. 3, line 17, to p. 6, line 8.

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol. 21^b and the second, on rhyme, on fol. 182^b.

Written in fair *Nasta'liq*.

Dated 25 Rabî' II, A.H. 1183

No. 842.

fol. 74; lines 17; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

معايير اشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry, ascribed by Muhammâd Sa'd Ullâh, who edited the work with his own commentary entitled *عيزان للافكار* A.H. 1264 = A.D. 1847 (see No. 843), to the celebrated *Nâshîr-ud-Dîn* Tûsî (born A.H. 597 = A.D. 1200, died A.H. 672 = A.D. 1273). *Fâkhrî*

ibn Muḥammad Amīrī ul-Harawī, in his *صَنَاعَةُ الْحُسْنِ* (see No. 848), also ascribes the present work to Naṣīr-ud-Dīn Ṭūsī.

Beginning :—

الحمد لله حمد الشَّكُوبِينَ وَ الْمُصْلُوَةِ امَّا بَعْدُ لَيْسَ مُخْتَصَرٌ يَسِّتَ
در علم عروض و قوافي شعر تذمّر و فارسی *

The work is divided into a *Muqaddimah* and two *Fann*, as follows :—

Muqaddimah :—On the intrinsic value of poetry and arts مقدمه در میان عناصر شعر و ذکر صنایعی که شعر را بدان تعلق ناکند, in three *Fasl* :—

(1) Definition of Poetry: fol. 1^b.
(2) Variety of metres and rhymes in different languages, fol. 3^a.

فصل دوم در این اخلاق اوران و قوایی در لغات

(3) Arts connected with poetry, fol. 3^b.
فصل سوم در ذکر صنایعی که شعر را بآن تعلق داشتند

Fann I. On metres, fol. 4^c, comprising the following ten *Fasl* :—

(1) on fol. 4^b:— در اشارت باجزای اولی شعر
در کیمیت ادبیات حرف منحک و ساکن در شعر و انتشارات
متقطع شعر
(2) on fol. 6^b:— در اجزای قافیه شعر که از حرف مددک و ساکن مولف شوند :
در ارگان شعر که مولفیست این اجزا
در سعید و دوائر
(3) on fol. 8^b:— در تفسیر ارگان و ایقاب آن و نکمل مروج در سک
(4) on fol. 10^a:— در نکمل اوزان مستعمل در هر بحثی
(5) on fol. 11^b:— در نغیر زیادت که نعلق بارگان ددارد
در ذکر معانی بعضی القاب مددکور بیارسی
(6) on fol. 16^b:— در نیان ماده منعطف علم عروض
در نکمل اوزان مستعمل در هر بحثی
(7) on fol. 28^a:— در نغیر زیادت که نعلق بارگان ددارد
در ذکر معانی بعضی القاب مددکور بیارسی
(8) on fol. 53^b:— در نیان ماده منعطف علم عروض
در احکام این حروف
(9) on fol. 54^b:— در احکام این حروف
در نیان ماده منعطف علم عروض
(10) on fol. 56^b:— در احکام این حروف

Fann II. On rhyme, comprising the following ten *Fasl* :—

(1) on fol. 57^b:— در حد قافیه و اقسام آن
در میان حروف و حرکاتی که اجزای قافیه باشند
(2) on fol. 59^a:— در احکام این حروف
در انواع فوایی نزدیک عرب
(3) on fol. 60^b:—
(4) on fol. 63^a:—

(5) on fol. 64^a : در عصوب فوافي بنزديك عرب
 در ذكر حروف و حركات فوافي بنزديك بارسي گوان و ذكر : در عصوب فوافي بنزديك عرب

(6) on fol. 66^b : در ذكر حروف و حركات فوافي بنزديك بارسي گوان و ذكر : در عصوب فوافي بنزديك عرب

(7) on fol. 70^b : در انواع قوافي بنزديك بارسي گوان
 در فقه اصلی و معمول و ذكر شاگان

(8) on fol. 71^b : در بعضی احکام فوافي بر عدیب بارسي گوان

(9) on fol. 72^a : در عصوب فوافي فارسي

(10) on fol. 73^b : در عصوب فوافي فارسي

The *Miryâr-ul-Âshâr*, composed in A.H. 649 = A.D. 1251, was lithographed at Tîhrân in 1901, and also at Lucknow in A.H. 1282 with the commentary of Muhammed Sa'd Ullah Murâdâbâdî under the title *میزان الافکار فی تصریح معنی معمار الاشعار* (see No. 843).

Written in fair *Nastâliq*.

Not dated; 18th century.

Presented to the library by *Sarîdat 'Ali Khan* of Bankipore on November 6, 1918.

The MS. is worm-eaten, but fortunately the text is unaffected.

No. 843.

fol. 273; lines 11: size $10\frac{1}{2} \times 6\frac{1}{4}$; 7×4 .

میزان الافکار

MÎZÂN-UL-AFKÂR.

A commentary on the *معمار الاشعار*, a work on prosody and rhyme ascribed to the celebrated Nasir-ud-Din Tûsi (see No. 842), with the text.

Commentator: Muhammed Sa'd Ullah Murâdâbâdî
 عراد آبادی

Beginning:—

حمد و اور خرچ از داره عرض بیان خالقی را سروست که بحر مدد
 فیضانش سطح زمین را با این طول طویل بسیط ساخته آخ *

Qâdi Muhammed Sa'd Ullah was born at Murâdâbâd in A.H. 1219 = A.D. 1804. He studied grammar under 'Abd-ur-Râymân, a pupil of 'Abd-ul-'Ali Bâhr-ul-'Ulûm of Lakhnâu. In A.H. 1239 = A.D. 1823 he attended the lectures of *Shâh 'Abd-ur-Azîz*, and studied under Muhammed Hayât Lâhâmî, *Shîr Muhammed Khan* and Muftî Muhammed Sadr-ud-Dîn Khan Sadr-us-Sudûr of Dîhlî. In

A.H. 1243 = A.D. 1827 he went to Lakhnau where he studied for twenty-two years under Muhammad Ashraf, Muhammad Zuhûr Ullah, Muhammad Ismâ'il Murâdâbâdî and Hasan 'Ali Muhammâdi. He performed a pilgrimage in A.H. 1270 = A.D. 1853 and after his return went to Râmpûr, of which place, according to some, he was appointed a Qâdî in A.H. 1273 = A.D. 1856, and died there in A.H. 1293 = A.D. 1876. His other works are *القول المانوس في صفات العالموس* حاشية شرح بو - حاشية شرح سلم حمد الله - نوادر الوصول في شرح الوصول - محصل عوض مع شرح - زاد للغيب إلى در الحس - چغمىنى. His son Hâfiż Lutf Ullah was also an eminent scholar of Râmpûr. See Hadâ'iq-ul Hanafiyah, p. 489.

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muhammad Sa'd Ullah wrote in A.H. 1264 = A.D. 1847. It was lithographed at the Nawâl Kishore Press, Lucknow, A.H. 1282. Sa'd Ullah wrote the work at the desire of Mirzâ Muhammad Ridâ Khan Bahâdur Fâth Jang, with the *tâkhallus* Barq: میرزا محمد رضا خان قادر فتح جنگ المخلص و سبق, and dedicated it to Wâjid 'Ali Shah, the last king of Awadh. The preface is followed by a biographical account of Naṣîr-ud-Dîn Tûsi, to whom the original work is ascribed (but see Rieu ii, p. 525), and who, according to the statement here, was born at Tûs on Saturday, 11 Jumâdâ I, A.H. 597 = A.D. 1200 and died at Bağdâd on 18 Dhu'l-hijjah, A.H. 672 = A.D. 1273.

The commentary with the text begins thus on fol. 12^b:

الحمد لله اين جمله خبوري باشد يا انشتائمه به رحل حمد و سدائش او نعالي است اخ *

Written in bold Nasta'liq.

Not dated; 19th century.

No. 844.

fol. 15; lines 17; size 9 x 5; $6\frac{1}{4} \times 3\frac{1}{4}$.

A treatise on rhetoric and prosody.

Author: Sayyid Sharif Jurjâni سعد تربیت چرچانی

Beginning:—

* قال السيد الاصمام ... على المشتهر بالسيد التصريف البجرجي

The author has already been mentioned in connection with his popular work *صرف عمر* (see No. 769).

The present work is divided into the following three *Bâb* :

I. fol. 1 ^b .	الباب الأول في علم المعاني
II. fol. 5 ^b .	الباب الثاني في علم البيان
III. fol. 10 ^b .	الباب الثالث في علم البداع

Written in a careless *Tâ'liq*.

The copy is worm-eaten and pasted over with patches throughout.
Dated *Shâhjahânbâd*, the seventeenth regnal year of Muham-

mad *Shâh*.

مفتقي جلال الدين الكواوى نبیة حضرت مخدوم شيخ جمال شمس :
العارفون.

A seal of the scribe, dated A.H. 1156, is found at the end of the
copy.

No. 845.

fol. 28; lines 15; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3$.

جمع مختصر

JAM'-I-MUKHTASAR.

A short tract on Persian prosody and poetical figures.

Author: Wahid Tabrizi.

Beginning :—

سپاس بیقیاس واجب التعظیمی را که بتشریف نطق اذسانها
مشترف ساخته ام *

The author wrote the work for his brother's son.

For other copies see Rieu ii, p. 789; Ethé, Bodl. Lib. Cat. Nos. 1346-1347; J. Auner, p. 121; G. Flügel. i. p 206; Rosen., pp. 281 and 282.

Written in ordinary *Nasta'liq*.

Not dated; 19th century.

No. 846.

fol. 43; lines 17; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

عرض سیفی

'ARÛD-I SAYFÎ.

The well-known treatise on Persian prosody.

Author. Sayfi Bukhârî.

Beginning:—

الحمد لله الذي جعل عالم انعرض مدران الشعرا و المصلوة على
صاحب ديوان المساة و ادل بيته اتطهير *

Maulānā Sayfī, also known as 'Arūdī on account of his masterly ability in prosody, was a native of Bukhārā. He enjoyed the favour of the celebrated Mir 'Ali Shīr Nāwā'i, and later on was appointed teacher of Mirzā Bāisanqār. He was also a poet of distinction, and died after A.H. 905, (A.D. 1500), probably A.H. 909 (A.D. 1504). See *Habib-us-Siyār*, vol. iii, Juz 3, p. 593.

The date of composition is expressed by the following chronogram at the end:

نقوس که هست فیضما تاریخش *

and عروض فاده - عروض سعفی
بمیران الاتساع.

Comp. Rieu ii. p. 525; W. Pertsch, Berlin Catalogue, p. 116; Hāj. Khal, vol. iii. p. 419; Ethé, India Office Lib. Catalogue Nos. 2046-2048. The work has been edited in Cawnpore 1855; Calcutta, 1865, and by Blochmann, (text only) Calcutta, 1867; with English translation, under the title of "Prosody of the Persians," ib. 1872.

Written in learned Nastā'liq.

Dated 4 Shawwāl A.H. 1007.

Occasional marginal notes and emendations.

No. 847.

toll. 84; lines 15; size $7\frac{1}{4} \times 4$; $4\frac{1}{4} \times 2$.

The same.

Foll. 1-59. The 'Arūd-i Sayfī; beginning as usual. (See the preceding notice.)

Foll. 60-84. A defective treatise on the art of rhyming. The preface is wanting, and it is not known how many folios are missing at the beginning. It opens abruptly thus:—

..... فوافي فطعما و بافي ابيات غزل و فصيدة را و ذكر اين

چیزی که بمذکور آنها باشد بجهت آفسست که شامل باشد *
and ends:—

و چون حال ردیف نسبت میگال قافیه مقتباه حال آنکس بود لورا

ردیف نام کردند - شعر *

فَدَتَمَتِ الْسَّابِقَيْ بِعَوْنَ الْوَهْبِ
أَمِيدَ كَهْ باشَدَ هَمْيَ خَيْرَدَ صَوَابَ
رَبَ اغْفَرَلَيْ انْكَ انتَ التَّوَابَ
كَهْ سَهْوَ خَطَانَيْ شَدَهْ باشَدَ رَاقَعَ

There is a lacuna after fol. 64^b. On fol. 64^a the author mentions Jāmī as his teacher and adds the words نور الله نهائی موقده after the latter's name. It is therefore evident that the work was written after the death of Jāmī which took place in A.H. 898 = A.D. 1492.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

Not dated: 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 848.

fol. 123: lines 13: size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

Two treatises on Persian poetical figures and metres.

I

Foll. 1-116 صنائع الحسن **Şanâ'ir-ul-Hasen** A rare work on poetical figures.

Author: Fakhri ibn Muhammad Amiri ul-Harawi **فخاری بن محمد امیری** "سیروی"

Beginning:—

عبدالیع شناء بی شیت و بداعیع حمد بلا ذمیت میرانعی را که توکید
دلخیب انسنرا بجوهر جن و گوهر خرد خرد دان ممکن ساخت *

The author, who calls himself, fol. 2^a. مُهَمَّدُ ابْنُ عَمْرِي الشَّرْوَى، tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures. He, therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts. The name of the author's patron Shâh Hasan, to whom the work is dedicated, is thus introduced in the following lines of a versified *Qit'ah* at the beginning :

رشک جم و میدون نهاد شجاع ذوالذون

جسم و چراغ ارگون شاه حسن خصایل

The author's royal patron is evidently Şâh Hâsan (or Husayn) Arğûn, king of Sind, who succeeded his father Şâh Beg Arğûn in A.H. 928=A.D. 1522 and died, after a reign of thirty-two years, in A.H. 962=A.D. 1552.

Fakhrî is also the author of a Tâdkirah of poetesses, entitled جوامِر (العجائب) (see No. 1098) which he wrote in the time of Muhammad İsâ Tarkhân, who took possession of Tattâh after the death of Şâh Husayn Arğûn and died in A.H. 974=A.D. 1566.

The author enumerates in the beginning the works of the following authors as his sources:

Khwâjah Nasîr-ud-Dîn Tûsî, Rashîd-ud-Dîn Waṭwât, Wâjîd Tabrizî, Sharaf bin Muhammad ur-Râmî, Quṭb-ud-Dîn, Shams-i Qays, the author of the Miftâh, Akhfâsh Nâhwi and particularly names the مَدَبُّع (الصَّنَاعَ) of Amîr ‘Atâ Ullâh Mashhâdî and the مَدَبُّع (الصَّنَاعَ) of Husayn Wâ’iz Kâshîfî, to which last our author frequently refers. Later on, fol. 5^o, he mentions thus the following works by their names:

مَعْدَل (read الشَّعَار) by Khwâjah Nasîr-ud-Dîn Tûsî (see No. 442) حَدَّافُ السَّحْرِ وَدَفَّاقُ الشَّعْرِ by Rashîd-ud-Dîn Waṭwât, dedicated to Khwârazm Şâh; حَدَّافُ الدَّفَّاقِ by Sharaf bin Muhammad ur-Râmî, dedicated to Uways bin Hâsan Nûyân.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1371.

II.

Foll. 118-123. A small versified tract on Persian metres.

Author: Rashîd Waṭwât

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على نبيه محمد و آله
و صحبته اجمعين الخ *

The versified Qitâh begins thus:—

درج را گر تهام ارکان همی خواهی ازو مکدر
پنکدر این وزن را یند و بکن این قطعه را ازبر

Rashîd-nd-Dîn Muhammad bin ‘Abd-al-Jalîl ul-Umâri رشید الدین محمد بن عبد الجلیل عمری (called here in the preface عَمَدَ الدِّينُ مُحَمَّدُ بْنُ عَبْدِ الْجَلِيلِ الْعَمَرِی) a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwârazm Şâhî dynasty, viz. Atsîz (A.H. 535-551=A.D. 1140-1156), and his son ll-Arslân (A.H. 551-568=A.D. 1156-1172), and died in A.H. 578=A.D. 1182. Besides a Diwân (see Rieu ii. p. 553), and the present work,

he wrote a treatise on poetry entitled **الشعر و دوافعه** (see the notice on the preceding treatise), another work called **موئل العترة** and a metrical translation of the sayings of 'Ali.

See *Habib-us Siyar*, vol. ii. juz iv. pp. 169, 174.

Written in fair Nasta'liq

Dated Kâbul, A.H. 981.

The seals of Nawwâb Sayyid Vilâvat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 849.

fol. 83; lines 15; size $8\frac{3}{4} \times 5$; $6\frac{3}{4} \times 3$.

ریاض الصنائع قطب شاهی

RIYÂD-US-ŞANÂ'I-I QUTUB SHAHÎ.

A treatise on prosody and rhyme

Author: Ulfatî Husaynî Sâwâjî

Beginning —

حمد و امرو نهائی کامل مددع و صناعی را شنیدن انس که از امتزاج

ارکان عذصر و از اندوچ اصول موالید ^{الله} *

We are told in the preface that the author wrote this work at the request of some of his friends. It is dedicated to Shâh 'Abd Ullah, that is to say 'Abd Ullah Qutub Shâh, the sixth king of the Qutub Shâhi dynasty. He reigned A.H. 1020-1083=A.D. 1611-1672.

The work is not divided into chapters or sections. It treats of metres, rhymes, and the arts connected with poetry. The date of composition given at the end is A.H. 1046=A.D. 1636.

The folios of the MS. are misplaced.

Written in ordinary Nasta'liq.

Not dated: 18th century.

No. 850.

fol. 107 : lines 17 : size $9 \times 4\frac{3}{4}$: $6\frac{3}{4} \times 3$.

مجمع الصنایع

MAJMA'-US-ŞANÂ'I.

A treatise on poetical figures

Author : Nizâm-ud-Dîn Ahmed bin Muhammad Sâlih Siddiqî ul-Hasanî. نظام الدين احمد بن محمد صالح صديقي الحسني

Beginning —

الحمد لله الذي انعم علينا وخذلانه اسلام شكر بيده
 انجیه که در تحریر و تقویر کنجد انجی *

At the end the author says that he wrote the work in A.H. 1060
 = A.D. 1650, the twenty-fourth year of Shâh Jahân's reign. The
 date is also expressed by a chronogram at the beginning

The work consists of the following four *Fâsi* : —

1. نجسم کلام, various kinds of composition
2. ندایع لاظی, word ornaments
3. ندایع معنوی, concetti.
4. سرقات شعری, plagiarism in poetry.

Appendix—on technical terms.

Comp. Rieu ii, pp. 814 and 999; Ethé, Ind. Office Lib. Catalogue.
 Nos. 2088 and 2089. A copy of the work is preserved in the Bûhâr
 Lib. (See Cat. vol. i. p. 204.)

Written in ordinary *Tâ'liq*.

Dated 10 Dulhijjah, the fifteenth year of Muhammad Shâh's
 reign (A.H. 1146).

Scribe: محمد فاسی ولد خامد محمد ساکن کول.

A note by one Jalâl-ud-Dîn, grandson of Shaykh Jamâl Shams-
 ul-Ârifin, found at the end of the copy, says that the copy was
 transcribed for him.

No. 851.

fol. 79 : lines 15 : size $9\frac{3}{4} \times 6$; 7×4 .

The same.

A slightly defective copy of the same Majma'-us-Şanâ'i.

The MS. is defective at the beginning, and opens abruptly
 thus : —

..... بعد این هر جا که حضرت قبله گاهی مذکور شود مراد ازان

حضرت است *

In the colophon of the present copy the author is called **مجلوی** instead of **محدث الحسني**.

Written in ordinary *Ta'lîq*.

Dated, 1819.

Scribe: **جنویان سهای**.

No. 852.

fol. 73; lines 17; size $9\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Another copy of the *Majma'-us-Şanâ'i*, beginning as usual.

Written in ordinary *Nasta'lîq*.

Not dated; 19th century.

No. 853.

fol. 24; lines 17; size $8 \times 4\frac{1}{2}$; $4\frac{1}{4} \times 2\frac{1}{4}$.

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere.

Beginning:—

الحمد لله رب العالمين و اصلوه ... اما بعد این رساله ایست در علم

عرض مشتمل بر مقدمه و یکدیگ و خاتمه *

It is divided into a *Mugaddimah*, one *Bâb* and a *Khâtimah* as follows:—

Mugaddimah fol. 1^b:

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب

بصیرتست و آن مشتمل است بر چند فصل *

Bâb, fol. 6^a:

باب در مقاصد که عبارتست از تفصیل بحور و ذکر اقسام آن بحسب

زحافتی و تصرفاتی که واقع میشود و آن مشتمل است بر نوزده بحیر *

Khâtimah, fol. 18^a :—

در بیان اوزان زیعی و دوایرگ بحوزه آن مستعمل است بر
دو فصل *

In several places the metres are illustrated by verses of Sayfi
i.e. Sayfî Bûkhârî, who died after A.H. 905 = A.D. 1500 (see No. 846).

Written in minute *Naskh* with an illuminated head-piece.

Dated Rabî' II, A.H. 1101.

Scribe: محمد طاهر.

No. 854.

fol. 112; lines 11; size $12\frac{1}{4} \times 8$; $7 \times 4\frac{1}{2}$.

سراج الدین علی کھان آرزو، Two treatises by Sirâj-ud-Dîn 'Alî Khân Ârzû, for whose life see No. 399.

I. fol. 1-75. موهبت عظی مauhibat-i Uzmâ.

A treatise on rhetoric.

Beginning:—

وصحت مایه معانی پردازان سایش کلیمی است کلام آموین

الْحَجَّ *

The treatise is divided into several chapters (*Bâb*) as follows:—

I.—on fol. 7^a. ناب اول در اسناد خبری

II.—on fol. 9^a. ناب دویم در احوال مسند

III.—on fol. 28^a. ناب سوم در احوال مسند

IV.—on fol. 36^b. ناب چهارم در متعلقات فعل

V.—on fol. 43^a. ناب پنجم در قصر

VI.—on fol. 49^a. ناب ششم در انتبا

VII.—on fol. 62^b. ناب هفتم در وصل و فصل

VIII.—on fol. 68^b. ناب هشتم در اسجار و اطناب و مساوات

In the conclusion the author says that the work is the first of its kind ever written.

II. fol. 76-112. عطیه کبوتر *Atiyah-i Kubrâ*, on metaphor and simile.

Beginning:—

دیدچه بیان معانی سپاس حضرت سخن آفرینی است که طبایع

بشری را می‌مال مهکات گردانید الخ *

It is divided into several sections called بحث as follows:—

on fol. 78 ^b .	بحث میان
on fol. 79 ^b .	بحث نشیدہ
on fol. 101 ^b .	بحث حقیقت و مجاز
on fol. 109 ^a .	بحث امثال
on fol. 111 ^a .	بحث کتابہ
on fol. 112 ^a .	بحث نعرض

On fol. 78^b the author says that no work on this subject was ever written by any one else.

The work has been lithographed at Cawnpore, 1897.

Written in clear Ta'liq.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 855.

fol. 31; lines 17: size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.¹

شمس الدین فقیر شمس الدین فقیر.

The author, a poet of no small distinction, has already been mentioned in connection with his Dîwân (see No. 411).

I. fol. 1-13. خلاصة البدع Khulâsat-ul-Bâdi'.

A tract on rhetoric and figurative speeches.

Beginning.—

سبحان الله من ذافض را که عمر بی مثل هیچمدانی صرف ملازمت

* جمل نموده ام النجع

The author says in the preface that he compiled this work from the مفتاح of Sakkâkî (i.e. the well-known work *Miftâh-ul-Ulûm* by Sirâj-ud-Dîn Abû Ya'qûb Yûsuf bin Abî Bakr bin Muhammâd bin 'Ali us-Sakkâkî (d. A.H. 626 = A.D. 1229) and the مطول of 'Allâmah Taftâzâûi (i.e. the commentary on Sakkâkî's *Miftâh* by 'Allâmah Sa'd-ud-Dîn Mas'ûd bin 'Umar ut-Taftâzâîn (d. A.H. 791 = A.D. 1388).

It is divided into a *Muqâdîmâh*, two *Fastl* and a *Khâtimâh*, as follows:—

مقدمة در میان معجمی از نعویف مصافت، ۲^b: دلاعت.

Fasl I, on fol. 3^a :

فصل اول در بیان صنایع معنوی

Fasl II, on fol. 9^a.

فصل دویم در بیان صنایع لفظی

Khâtimah, on fol. 12^a.

خاتمه در بیان سوقات شعری

II. foll. 15-32. *Risâlah-i Wâfiyah* fi 'Ilm-ul-'Arûd wa'l Qâfiyah. A treatise on prosody and rhyme.

Risâlah-i Wâfiyah fi 'Ilm-ul-'Arûd wa'l Qâfiyah. A treatise on prosody and rhyme.

Beginning :—

بعد از تقدیم حمد مبدعیکه سب (sic.) دنیا و آخرت با کمال تقطیع
و موزونیت ساخته و پرداخته اوست الخ *

The work consists of two *Rukn* :

I, on fol. 15^b.

رکن اول در علم عروض

II, on fol. 28^a.

رکن دوم در قوافي

The date of composition, A.H. 1162 = A.D. 1748, is expressed by chronograms at the end.

Written in a careless *Ta'liq*.

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 856.

fol. 149 ; lines 9 ; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody.

Author : Abul Fakhr Arshad Ashraf with the *takhallus* Khayâl
ابو الفخر ارشد اشرف متخلص بخیال.

Beginning :—

بعد حمد نا محدود کس بیکسان و درود نا محدود شفیع و اپسان الخ *

The work begins with a wordy preface. The author commenced the work in A.H. 1187 = A.D. 1773, for which he gives one hundred *târikh* in the preface, and completed it in A.H. 1190 = A.D. 1776, for which he gives another one hundred *târikh* at the end.

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary *Ta'liq*.

Dated Ramadân, A.H. 1228 Fâshî.

No. 857.

fol. 96; lines 12; size $10 \times 6\frac{1}{2}$: $6 \times 3\frac{3}{4}$.

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc.

Author: Mirza Muḥammad Ḥasan Qatīl

Beginning:—

نخوت فروشی زبان فصیح بیان بليغ کلام با برک كل شاداب الخ *

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpî, when he returned to Lucknow in A.H. 1217 = A.D. 1802, he wrote the work at the request of Mir Sayyid Muḥammad, son of Mir Amân 'Alî.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed *ayâq*. بخش - ایاغ - چنانچه

Contents:—

Sharbat I, on prosody and rhyme, in two *Chânâq*, the second of which comprises nine *Ayâq*, on fol. 5^a.

Sharbat II, on idioms and figurative expressions, in one *Chânâq*, on fol. 33^b.

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chânâq*, on fol. 44^a.

Sharbat IV, on Turkî grammar and vocabulary, in one *Chânâq*, on fol. 89^a.

See Rieu ii, p. 795, The work has been edited with marginal notes by Muḥammad Ḡulâm Jabbâr, Lucknow, 1887.

Written in fair *Ta'liq*.

Dated 15 *Dulqa'd*, A.H. 1253.

Scribe: سند اشرف علی رضوی.

No. 858.

foll. 104; lines 15; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

میزان العرض

MÎZÂN-UL-‘ARÛD.

An extensive work on prosody.

Author: Motî Râm Mirathî. معنی دام میراثی.

Beginning:—

سبحان الله خدای یکتا - بی آست و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates جمّز مارس ماحب (?). He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfi. It, says the author, forms the basis of his work.

The title forms a chronogram for A.H. 1223=A.D. 1808, the year in which the work was commenced. The date of completion, 28 Safar, A.H. 1224=A.D. 1809, is given at the end of the work.

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e.g., conquest of Bangalore by Lord Cornwallis in A.H. 1205=A.D. 1790, fol. 39^a; appointment of Sir John Shore as Governor-General in A.D. 1791, fol. 39^a; arrest of the traitor, Gûlâm Qâdir Khân, the Rohilla chief, by Nawwâb ‘Ali Bahâdur Marhattah, A.H. 1203=A.D. 1788, fol. 97^a. On fol. 101^a he gives the *târikh* of the birth of his son, Shaykh Sibgat Ullah Muftî of Mirath, in A.H. 1189=A.D. 1775.

Written in fair Ta‘lîq.

Not dated: 19th century

No. 859.

foll. 40; lines 16-19; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

میزان الاشعار

MÎZÂN-UL ASH‘ÂR.

A treatise on the art of rhyming.

Author: Muhammad Sa‘d سعد محمد.

Beginning :—

جواهر زواهر شذو و محمدت سزاوار حضرت داوریست که علم عروض را
موجب معرفت اوزان صحیح و سقیم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood. He particularly names the *معدار الشعاع* of *Nasîr-ud-Dîn Tûsî* and the *عروض* of *Sayfî* *Bukhârî*. He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bâb* and a *Khâtimah*. This *Muhammad Sa'd* seems to be identical with the author of the *عائمه* and of several other works on grammar, rhyme, prosody, etc. See No. 771.

Foll. 25-40. An extract from the *الشعر*.

Beginning :—

الحمد لله رب العالمين ... باید دانست که شعر بالكسر در نخت
دانستی است و در اعطلاح گفتن کلام موزون است الخ *

The arrangement and the substance are the same as in the text.

The text is written in ordinary *Nasta'liq* by اعلیٰ چند, and is dated the forty-seventh year of Aurangzib's reign (A.H. 1116).

The extract is written in careless Indian *Ta'liq* without a date, apparently in the 18th century.

No. 860.

foll. 19; lines 15; size $8 \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رسالہ عروض

RISÂLAH-I 'ARÛD.

A very modern treatise on prosody.

Author: Yûsuf Husayn Shâhîd.

Beginning :—

الحمد لله الذي اما بعد بعده زولیده حبیق نیوہ پریساذی *

If would appear from the preface that the author wrote this tract as a reply to *Shaykh Mahdi Bakhsh*'s treatise on the same subject, which the latter sent to one *Nawwâb Ja'far Hasan Khân Sâhib*.

Written in fair Nîm Shikastah on various coloured paper.

Not dated; latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS belonged to Sayyid Šafdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

fol. 605; lines 15; size $13 \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author: Amir Khusrav of Dihli امیر خسرو دھلوی

(See No. 125).

Beginning:—

هذا الكتاب بفضل الله ذي الكرم - انسانات سهر الصيد البحن

* در النسخ

After eulogising the reigning sovereign, 'Alâ-ud-Din Muhammed (A.H. 696-716 = A.D. 1296-1316) and his son and successor Quṭb-ud-Dîn Mubârak Shâh (A.H. 717-721 = A.D. 1317-1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own.

In the conclusion, fol. 602^a, the date of the completion of the work is given as A.H. 719 = A.D. 1319.

The work, entitled اعجاز خسروی or رسائل الاعجاز, consists of five *Risâlah*, divided into *Khat*, which are again subdivided into *Harf*. See Rieu ii., p. 527; Eth. Bodl. Lib. Catalogue, No. 1337; W. Pertsch, Berlin Catalogue, p. 1006. Comp. also Elliot, History of India, vol. iii, p. 566.

The whole work has been lithographed under the title اعجاز خسروی, Lucknow, 1876, and the first *Risâlah*, in the same place, 1865.

A very splendid and neat copy, written in bold *Nasta'liq* with an illuminated head-piece and a double-page 'Unwâن.

An index of the contents occupies the first four folios of the MS.

Written for Mahârâjâh Sri Kâshî Narâyan Sri Isrî Parshâd Narâyan Singh.

Dated December 1848

Scribe : سندت شو برشاد.

No. 862.

fol. 351 ; lines 15 ; size $12\frac{1}{2} \times 8$; $8 \times 4\frac{3}{4}$.

The same.

Another copy of Amir Khusrau's Ra-sâ'il-ul-I-fâz, beginning as above.

Occasional marginal notes.

Written in ordinary Ta'liq.

Not dated ; 19th century.

— — — — —

No. 863.

fol. 114 ; lines 9 ; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رِقَاعَاتُ جَامِيٍّ

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jami's letters (see No. 180 xviii) ; beginning as usual :—

بعد از انتشار صحائف ثناء محمدت الخ *

Written in Indian Ta'liq with marginal and interlinear glosses.

Dated 10 Ramaḍân, a. h. 1241

Scribe : شیخ جلال الدین

No. 864.

fol. 63 ; lines 15 ; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

A slightly defective copy of Jâmi's letters, beginning as usual.

The MS. is defective towards the end and breaks off with the following words :—

رُقْعَةٌ أُخْرَى بِنَسْمِ سَبْحَانِهِ تَعْوِيْتُ اسْمَوْرَدِينَ وَتَمْسِيْتُ احْكَامَ شَرْعِ
مَتَّيْنِ *

Written in ordinary Ta'liq.

Not dated : 19th century.

No. 865.

fol. 83; lines 15; size $8\frac{1}{2} \times 5$; 6×3 .

رُقْعَاتُ جَامِيٍّ وَ مِيرَمْ سِيَاهِ

RUQA'ÂT-I JÂMÎ WA MÎRAM SIYÂH.

The letters and specimens of refined prose-writings by Jâmi and Miram Siyâh Qazwini,

I. رُقْعَاتُ جَامِيٍّ Jâmi's letters, foll. 1-35 (see above), beginning :—

بعد از انشاء صدیف شناء و محمدت الله الدب از ل علی عده

الكتاب الخ *

See Ethé, Bodl. Lib. Catalogue. No. 894, 35; No. 895, 35; No. 896, 20 and No. 965; Ethé, India office Lib. Catalogue. Nos 1387-1389; G. Flügel i, pp. 264 and 265 and iii, p. 542. These letters have been edited in the 'Selections for the use of the Students of the Persian Class.' vol. vi, Caleutta, 1811.

انشاء جامي - منشئات جامي as and sometimes دیوان الرسائل.

II. انشاء عبیر foll. 36-83. The letters of Miram addressed to contemporary kings and others. For the author see No. 232 in this catalogue

Beginning :—

بعد انشاء حمد و شناء بیحد بادشاهی را که از از ل علی ابد الخ *

See Ethé, India Office Lib. Catalogue, Nos 2061 and 2062.

Written in a learned minute Nasta'liq with an illuminated but faded head-piece.

Not dated; apparently 17th century.

From a note on the title-page of Jâmi's collection of letters, it would appear that it was compared with the copy written by Jâmi himself.

No. 866.

fol. 233; lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 5$.

مخزن الانشأ

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse.

Author: Husayn bin 'Ali ul-Kâshîfi حسین بن علی الکاشفی

Beginning:—

هو الاول و الآخر و الظاهر حمد خداوند سرایم فخست * تا شود

این نامه بنامش دیست *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mîr 'Alî Shir, to whom the work is dedicated. The author has been mentioned before, (No. 498). The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D. 1501, is given at the end, and ingeniously expressed by the following chronogram:—

سال د روز و مه اتمام فوشت - بچهارم ز جمید الشانب *

The work is divided into a 'Unwân, three *Sâhîfah* and a *Khâtimah*, as follows:—

'Unwân: What a *Kâlib* must know, fol. 4^a.

Sâhîfah I and II: Forms of address (خطابات) and answers (جوابات), fol. 4^b.

Sâhîfah III: On the various matters which have to be stated, fol. 118^b.

The third *Sâhîfah* is preceded by a short introduction in which the author says that after completing the first two *Sâhîfah* he had no further intention of writing the third, but he did so at the strong desire of Khwâjâh Afâl-ud-Dîn Muhammâd.

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol. 227^b.

The forms of Arabic and Persian expressions are tabularly arranged.

The work is noticed in Rieu, ii, p. 528. See also Hâj. Khal. vol. v. p. 466.

For the author's work **صحیفۃ شاهی**, the contents and arrangement of which are identical with the present work, see Ethé, Bodl. Lib. Catalogue, Nos. 1357-1358.

Written in fair Nasta'liq.

Dated, **Dulqa'd**, A.H. 960.

Scribe: **الله يخشن لنا لاعوری**.

Some folios, after fol. 198, are misplaced, and the right order seems to be:

fol. 118, 122-125, 121, 119-120, 126-141, 149, 143-148, 142, 150.

No. 867.

fol. 150: lines 20: size $14\frac{1}{4} \times 8\frac{3}{4}$; 9 x 5.

مکاتبات علامی

✓ MUKÂTABÂT-I 'ALLÂMÎ.

A collection of the letters written by Abul Faḍl, the prime minister of Akbar, collected by 'Abd-uş-Şamad bin Afdal Muḥammad. **عبد الصمد بن افضل محمد**.

Beginning:—

گونا گون ندیش مردازی را سر که وجود بسرا را کار خانه عدایت

کسوت حیات پوشانید **الخ** *

The editor, who calls himself the sister's son of Abul Faḍl, says that he commenced the present collection shortly after Abul Faḍl's death (A.H. 1011=A.D. 1602) and completed it in A.H. 1015=A.D. 1606, for which the title forms a chronogram.

This collection, which is generally called **مکاتبات ابو الفضل** or **انشای ابو الفضل**, is divided into the following three parts called *Daftar*:—

- I. Letters written in Akbar's name to kings and Amirs fol. 2^a.
- II. Letters written by Abul Faḍl to Akbar and Amirs. fol. 32^a.
- III. Miscellaneous letters, select extracts and other pieces of refined prose, fol. 87^a.

Comp. Rieu, i. p. 396; G. Flügel, iii, p. 286; Morley, p. 109; Ethé, Bodl. Lib. Catalogue Nos. 1378-1383. The Inshâ-i Abul

Faḍl has been printed at Calcutta, 1810; lithographed, with notes by Maqbûl Alīmad Gûpâmûī, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muhammad Hâdi 'Alî, A.H. 1280.

Written in fair Nasta'liq. The first part or *Daftar* is dated Lucknow, A.H. 1226; the second and third respectively 10 Rabî' II and 14 Rajab of the same year.

— — — — —
No. 868.

fol. 83 : lines 14 ; size $9\frac{3}{4} \times 6 : 7\frac{3}{4} \times 4$.

The same.

A fragment of the same collection of Abul Faḍl's letters, defective both at the beginning and end

It opens abruptly thus :—

..... موفق عرض مقدس حضرت قبله گاهی ملاذی امید گاهی

دامت برگانه میدرساند الخ *

This seems to be a portion of the first part of the *Mukâtabât-i 'Allâmî*. Most of the folios are misplaced or lost. The MS. is in a very damaged condition. The headings are omitted in several places.

Written in ordinary Ta'liq.

Not dated : 19th century.

—
No. 869.

fol. pp. 228 (fol. 114) : lines 17, size $10 \times 6\frac{1}{4}, 7\frac{3}{4} \times 4\frac{1}{4}$.

مکاتبات علمی (دفتر چهارم)

MUKÂTABÂT I 'ALLÂMÎ (FOURTH
DAFTAR).

The extremely rare fourth *Daftar* of Abul Faḍl's letters.

مکاتب دفتر چهارم
This collection, endorsed on the title-page : رفعیانی اتوالفضل
' contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbak (son of Sikandar Khân), who ascended the throne of

Samarcand and Bukhārā in A.H. 990 = A.H. 1582, and died in A.H. 1005 = A.D. 1597.

Beginning :—

بعد از حمد بسیار مرجدار واحد القهاری را که تمامی روی زمین را
کرسی نکری سیب تا دور دوار از ذوالفقار میروشی شجاعت و صنعت خود
هموار ساخت انج *

The remaining fifty-one letters are written by Abul Fadl himself to the following persons :—

- (1) Prince Murād, pp. 15-40.
- (2) Prince Dāniyāl, pp. 40-53.
- (3) Emperor Akbar, pp. 53-66.
- (4) Maryam Makānī, pp. 66-78.
- (5) Prince Salim, pp. 78-91.
- (6, 7 and 8) Maryam Makānī, pp. 91-98
- (9) Begam Jiū, pp. 99-101.
- (10 and 11) Maryam Makānī, pp. 101-105.
- (12) Shaykh Mubārak (Abul Fadl's father), pp. 105-108.
- (13) His mother, pp. 108-112.
- (14) Abul Fayd Faydī Fayyādī (Abul Fadl's brother), pp. 112-117.
- (15) A friend, pp. 117-121.
- (16) Shaykh 'Abd-ul-Hayy (Abul Fadl's teacher), pp. 121-124.
- (17 and 18) A *Murshid*, pp. 124-129.
- (19) Ḥakīm Shaykh Bīnā, pp. 129-132.
- (20) Ḥakīm Humām, pp. 132-134.
- (21 and 22) Ḥakīm Masīh-uz-Zamān, pp. 134-140
- (23) Ḥakīm Fath Ullāh Shīrāzī, pp. 140-142.
- (24) Mīr Ashraf Munshī, pp. 142-143.
- (25) 'Urfi Shīrāzī, pp. 143-147.
- (26) Māulānā Shikibī, pp. 147-149.
- (27) Khwājah Husayn Ṣanā'ī (Mashhadī), pp. 149-153.
- (28) Makhdūm ul-Mulk, pp. 153-157
- (29) A friend, pp. 157-159
- (30) A Savyid friend, pp. 159-161.
- (31) A Qādī, pp. 161-163.
- (32) Shaykh Najm-ud-Dīn, pp. 163-166.
- (33) Shaykh Badr-ud-Dīn Nagūrī, pp. 166-169.
- (34) Shaykh 'Abd-un-Nabi, pp. 169-172.
- (35) Shaykh Naṣīr-ud-Dīn Sanbbalī, pp. 172-174.

- (36) A friend. pp. 174-177.
- (37) Shaykh 'Abd Ullah Badā'ūnī, pp. 177-179.
- (38) Shaykh Jauhar Sarhindī, pp. 179-183.
- (39) Shaykh 'Abd-us-Sami' Jaunpūrī, pp. 183-186.
- (40) Shaykh Abul Fath Khayrābādī, pp. 186-187.
- (41) Shaykh 'Uṣmān Dihlawī, pp. 187-190.
- (42) Shaykh Muḥammad Qā'im Multānī, pp. 190-192.
- (43) Shaykh 'Abd-ul-Ğafūr, pp. 192-193.
- (44) Mirān Ṣadr-i Jahān, pp. 193-196.
- (45) Shaykh Niżām Pāni Patī, pp. 196-199.
- (46) A Sayyid friend. pp. 199-202.
- (47) Shaykh Ja far Bhakarī, pp. 202-204.
- (48) Hafiz Bāqī Khān, pp. 204-205.
- (49) Khwājah 'Abd-us- Sattār, pp. 205-208.
- (50) Mir Ya'qūb Kashmīrī, pp. 208-211.
- (51) A friend, on the death of Faydī, pp. 211-217.

Amīr Ḥaydar Bilgrāmī in his *Sawāniḥ-i Akbarī*, followed by Muḥammad Ḥusayn Āzād in his *Darbār-i Akbarī*, mentions the fourth *Daftār* of Abul Faḍl, which, however, was hitherto not found in any copy of Abul Faḍl's letters.

The present MS. was transcribed from a copy belonging to Mīr Ḡulām 'Alī Āzād's library, which, strangely, was not known to the author of the *Darbār-i Akbarī*, a grandson of Ḡulām 'Alī Āzād. The first copy from the original MS. was secured by Sayyid Ḥasan Bilgrāmī, A.H. 1217, and subsequently the present MS. was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulāvī 'Abd-ul-Jalīl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end. An index of the names of persons to whom the letters are addressed is given at the beginning.

Written in legible and correct *Ta'liq*.

Dated July, 1918.

Scribe:—

سید علی احسن المتخلاص به احسن و المدعو به شاه میں بلگرامی

* شم المارھروزی

No. 870.

foll. 22 : lines 12; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیباچہ نورس

DÎBÂCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose. by Zuhûrî : see No. 284, III.

Beginning :—

سروں سرایان عتیرتکدهہ ذل الخ *

Written in fair Nasta'liq, sometimes diagonally.

Not dated : 19th century.

No. 871.

foll. 161; lines 5-12; size $9 \times \frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{2} \times 3$.

رسائل طغرا

RASÂ'IL-I TUĞRÂ.

A collection of the refined prose-writings of Tuğrâ, similar to the one noticed under No. 333.

Beginning :—

شنای بھار پیرانی کہ انگشت سبزہ را بدانٹائی شبکم الخ *

Written in fair Nasta'liq.

Dated 12th Sha'bân, A.H. 1258.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 872.

fol. 469: lines 19: size 13×8 ; $9 \times 5\frac{1}{4}$.

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS. containing a vast collection of important letters, *tarmâns*, historical documents, etc., of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings.

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus:—

این نسخه که همچو گل و زن بروز است
 از رشک صفاتش گل بزیر عرق است
 گردد و زن است در گلستان گل را
 هر صفحه این هزار گل را زن است
 سر صفحه خمیر منیر مستفیدان خود و دادشودی و مکتبدان جو رعایت
 فضل و هنر پروری مخفی دمادند ^{الخ}*

The earlier portion of the work consists of a collection of selected prefaces to various well-known works:—

1. Mirzâ Jalâl-ud-Dîn Tabâ-Tabâ'i's preface to the collection of Arabic and Persian *Inshâs* entitled *Riyâqâ-i Fayd*, fol. 1^b.

Beginning:—

یگانه ایزد سخن آفین و درازنده چرخ دین را نکدام زبان نام آفین
 خوانی برم ^{الخ}*

2. Preface to *Muraqqâ*, by the same Mirzâ, fol. 5^a.

Beginning:—

چنان چنان آفین چنان آورینی را که تصویر کلک نقدیرش از معرف
 اختیان سپم ^{الخ}*

3. Preface to the *Sab' Sayyârah* of Zulâh (see No. 282), by Mirzâ Jalâl, written in A.H. 1044—A.D. 1634, fol. 6^a.

Beginning :—

بدئام ايرد زهی بېزىرى بایگە سخن و سخنۇرى دەلا گۇھرى گۇھرى
معنی و معنی پۇزىنىڭ *

4. Mirzâ Jalâl's preface to the Maşnavis of Qudsî and Tâlib Kalîm, fol. 12^a.

Beginning :—

چەزى كشائى تىصویر سپىس بېزى يېرائى كە گلەن با ھزار دەن
بىشكەنلىدىن غۇچە شاخسەرالخ *

5. Mirzâ Jalâl's preface to the Dîwân of Qudsî, fol. 16^a.

Beginning :—

سخن آۋىزىنى كە بىحکم اقتضا، حكىم مدار پۈكۈر تکوين دىر كار آۋىزىنىش
كائىنات انج *

6. Mirzâ Jalâl's preface to the Dîwân of Tâlib Kalîm, fol. 18^b.

Beginning :—

كىليم كلامان مسىحىدا دە كە باڭتىپ جاددارى انفاس قدسى د نفوس
اۋىزىنىنىت و احباب اصوات مىكەننىد انج *

7. Mirzâ Jalâl's preface to the Dîwân of Mullâ Munîr, fol. 20^a.

Beginning :—

جەن آۋىزىنى كە زەمىن و زەمان و مەكىن دەنلىقىن دەنلىقىن دەنلىقىن
آۋىزىنىڭ *

8. 'Inâyat Ullâh Kanbû's preface to the Sawâd-i A'zam of Mullâ Munîr, fol. 22^b.

Beginning :—

مەفت كۈنىڭون و سەدس از فىداس، نۇرون سزاواز عانى كە فام صەنعتىش
از خط رەيھان دەنخاتىڭ رىكىن چەمن نىستە انج *

9. Preface to the Dîwân of Hâkim 'Abd-ul-Hâdi, fol. 25^a.

Beginning :—

آۋىزىن سخن بىر سخن آۋىزىن كە ھەمچو سخن كۇھرى دا از كەن دىل
سکا دان زېلىن آزىز انج *

10. Muhsin Fâni's introduction to the Maṣnawî of Mullâ Shâh, fol. 27^b.

Beginning:—

حَامِدًا لِلَّذِي هُوَ الْمَوْجُود كَهْ جَزْ أَوْ نِيْسَتْ حَامِدْ وَ مُحَمَّدْ
هُوَ مِنْ لَدُنْ فِي الْوِجْدَنْ سَوَادْ اَنْهَ لَا إِلَهَ إِلَّا اللَّهُ

11. Mîr Bâqîr's preface to the Maṣnawî of Zafar Khân, fol. 28^b.

Beginning:—

حَمْدَ بِيَحْدُودْ وَ سَيْسَاسْ بَيْعَدْ مِنْ حَضْرَتْ وَاهَ الصُّورْ وَ نَگَرْنَدَهْ بَيْكَرْ سَنَرْ
رَا سَرَاستَ الْجَمْعُ *

12. Preface to the Dîwân of Naṣîrâ-i Hamadânî, fol. 29^b.

Beginning:—

يَكَانَهْ كَهْ هَزَارْ دِيَكْ نَامْ مَبَارِكَشْ هَزَارْ دِيَكْ چَرَاغْ بِرَانْبُرْخَتْ الْجَمْعُ *

13. Preface to the Muraqqâ' of Naṣîrâ-i Hamadânî, fol. 30^b.

Beginning:—

مَرْقَعْ كَارْ نَامَهْ رَنَگَيْنَ حَمْدَ مَبْدَعْ صَوْرَتْ آفَرِينْ نَهْ آنَگُونَهْ دَلْغَشَيْنَ
اسْتَ الْجَمْعُ *

14. Mirzâ Amân Ullâh's (entitled Khânahzâd Khân Firûz Jang) preface to his medical work Miftâh-ul-Hudûd, dedicated to Mahâbat Khân of Jahângîr's time, fol. 31^a.

Beginning:—

شَفَاعِي عَلَتْ لَكَفَتْ دَرْ خُورْ فَامِي اسْتَ كَهْ حَكِيمِي حَمْدَ سَرَا
بَاشَدَ الْجَمْعُ *

15. The same Mirzâ's preface to Mir'ât-ul-Jawâhir, fol. 32^a.

Beginning:—

الْوَلَنْ جَوَاهِرْ زَوَاهِرْ آبَدَارْ حَمْدَ وَ ثَنَا سَرَاوَارْ وَ شَایِسَتَهْ قَادِرْ عَلَى الْاَطْلَانْ
اسْتَ الْجَمْعُ *

16. Preface to the Maṣnawî of Zulâlî, fol. 32^b.

Beginning:—

لَأَكِي گَرَانِمَاهَهْ سَخْنَ سَرَاوَارْ حَمْدَ خَدَاؤِنْدِيْسَتْ كَهْ اَفْسَرْ كَرامَتْ بَرْ
فَرَقَ اَهَلَ مَعْنَيِي نَيَادَ الْجَمْعُ *

17. Preface to Zulâl's *Sab' Sayyârah*, fol. 33^a.

Beginning :—

زلال چشمده سار سخن حمد سخن آفینی را که بلغاء شیرین زبان
 بمدح او رطب اللسانند *الخ* *

18. Preface to the *Sâqî Nâmah*, fol. 34^a :—

Beginning :—

صاف نوشان خمچنگ افلاک بفتšeاء حمد باده پیمائی سر خوشند

* *الخ*19. Preface to the *Bayâd* of *Shaykh Faydî*, fol. 35^a

Beginning :—

دیباچه راز نکته سازانست این
 فهرست خیال جانگذارانست این
 تعرید دل سخن طرازانست این
 طومار جنون عشقازانست این

20. Preface to the *Bayâd* of *Şâ'ib Tabrîzî*, fol. 35^b.

Beginning :—

این بیانی است که گوئی سرنوشت آزادگان و نسخه مجموعه
 پریشان خوبیان است *الخ* *

21. Another preface to the same *Bayâd*, fol. 35^b.

Beginning :—

سفیده حمد مبدع معنی آفین ازان بلند پایه تراست *الخ* *

22. *Raušan Dâmîr*'s preface to the *Bayâd* of *Nawwâb Sa'îd Khân*, fol. 36^b. Beg. :—

لرزی با قلم که در عالم معنی بموشگافی و باریک بینی علم است

* *الخ*23. Preface to the *Bayâd* of *Mirzâ Muhammâd Ridâ*, fol. 37^b

Beginning :—

صانعی که بیاض سحر را بخطوط شعاعی شیرازه بست *الخ* *

24. *Miyân Muhammâd Na'im*'s preface, fol. 41^a,

Beginning:—

بر بیان خواهم نوشت
یعنی آن ذم دلارائی خدا خواهم نوشت
من نمیدانم چه میتوینم چه خواهم نوشت
اینقدر دانم که ذم آشنا خواهم نوشت

25. Preface to *Fayd-i-Diwan*, fol. 42^b:—

Beginning:—

بسم الله الرحمن الرحيم كنج از راست طلسم فديم

26. Preface to Zuhuri's *Nauras*, fol. 44^a; beginning as usual; see No. 284, III

27. Zuhuri's preface to *Khwâni Khalil*, fol. 48^a; beginning as usual; see No. 284, I.

28. Zuhuri's preface to *Gulzâr-i Ibrâhîm*, fol. 57^a; beginning as usual; see No. 284, II.

29. Another preface to Zuhuri's *Gulzâr-i Ibrâhîm*; beginning on fol. 61^a:—

ای نورس گلزار میراھیم از تو الخ *

30. Shaykh Abul Faḍl's preface to *Akbar Nâmah*, fol. 63^a; beginning as usual; see No. 552

31. Ḥamid's (i.e. 'Abd ul-Ḥamid Lâhauri) preface to *Bâdshâh-Jahân Nâmah* (i.e. *Pâdîshâh Nâmah*), fol. 70^a; beginning as usual; see No. 565, Part II,

32. Mirzâ Ṭabâ-Ṭabâ'i's preface to *Pâdîshâh Nâmah*, fol. 74^a.

Beginning:—

* شگفتہ رؤی گلشن سخن بخندہ بیزی ... بهار افروزی است اخ

33. Preface to the second *Daftâr* of *Pâdîshâh Nâmah*, fol. 86^b; beginning as usual; see No. 565 (second *Daftâr*).

34. Muḥammad Sâlih's preface to the third volume of *Shâhjâhân Nâmah*, fol. 87^a.

Beginning:—

خدایا ثنا تو گویم نخست که بلال تراز هر سخن حمد نست

35. Muḥammad Sâlih's preface to the *Diwan* of Mir Mu'īn-ud-Dîn Gâzî, fol. 89^a.

Beginning:—

خدا را کنم بر سر ذمہ یاد که سر نمده دیهانی معنی کشاد

36. Preface to 'Urfî Shîrâzî's *Dîwân*, fol. 92^a.

Beginning:—

حسن ازای صورت احکام شویی و قدر افزایی معنی کلام عربی *الغ* *

37. Islâm Khân's preface to *Nâñek Bîxsho*, written by order of Shâhjâhân, fol. 94^b.

Beginning:—

نقوش مقدمه تجربه ذهند را میل بلدات روحانی بیشتر *الغ* *

38. Nûr Ullah's preface to the *Bayâd* of Muhammâd Hâkim, fol. 97^a.

Beginning:—

این بیاض گلشن که از افشن رشک فرمای هشت بمشت نیلگون
و هفت چمن است *الغ* *

39. Mullâ Munîr's preface to *Bahâr-i Sîkhan* of Muhammâd Shâhî Kanbû, fol. 97^a.

Beginning:—

ایند سخن آفین را سپس که چو اغ اگنگه را از قب خود روشن
گردانیده *الغ* *

40. Muhammâd Shâlîh's preface to the *Bahâr Dânish* of 'Inâyat Ullah, fol. 98^a, beginning as usual. See No. 741.

41. Preface to the *Ruq'ât* of 'Inâyat Ullah, fol. 101^a.

Beginning:—

حمدی که میزان ذهن محققان دقیق نطق از سنجیدن آن بعجز
و قصور معتبر آید *الغ* *

42. Preface to the *Dîwân* of Abul Fayd Faydî, fol. 102^a.

Beginning:—

بتویقش سخن کردم چو آغاز زیانم شد بحمدش نکته پرداز

43. Muhammâd Shâlîh's preface to Mullâ Munîr's commentary on the *Qâşidahs* of 'Urfî, fol. 104^a. See No. 259.

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muhammâd Shâlîh (evidently the author of the 'Amal-i Shâlîh, see No. 569), occurring in the last line but one of the preface in the present copy (fol. 105^b), is omitted in the preface of the copy No. 259 (fol. 4^b, line 3). It also transpires from the present preface that

Muhammad Sâlih wrote this preface in Ramadân, A.H. 1075 = A.D. 1664 and not in A.H. 117, wrongly given in the preface of the copy No. 259.

44. Preface to the *Diwân* of Zâfar Khân, fol. 108^b, beginning as usual. See No. 329.

45. A preface without the writer's name, introduced by the heading اپنَا از منشات میرزا مذکور : fol. 110^a

Beginning :—

الله اکبر این چه مایه ضبور و کدار پایه پیدائیست که صدمه دهشت جدوش گفتگوی انکار در گلوبی مفکران شکسته الن*

46. Preface to the *Tuhfat-ul-Iraqayu* (of Khâqâni), fol. 111^a.

Beginning :—

هزار دستان خامه دو زبان این ترانه طراز چو زار الن*

47. Preface to the *Muraqqa'ât* of Muhammad Dârâ Shikûh, fol. 113^a.

Beginning :—

حمدی که قلم از تحریر آن قصر است و خیال از تصویر آن عاجز الن*

48. Preface to the *Bayâd* of Naşîrâ-i Hamadâni, fol. 113^b.

Beginning :—

درین صحیفه نگه کن بچشم معنی بین
که رشک صورت معنی و لعنت چین است

49. Mullâ Munîr's preface to *Gulshan-i 'Inâyat* (meaning probably the collection of 'Inâyat Ullah's letters), fol. 114^a.

Beginning :—

فیض آفوندی که سخن مظہر انوار تجلیات اوست و خرد آنکه دار
اسما و صفات او الن*

50. Preface to the collection of Mullâ Munîr's *Maşnawîs*, fol. 119^a.

Beginning :—

دیداچه سخن سدیش ایزدیست که گویائی بخش زبان و صاحب
نظم قران است الن*

51. Preface to the first collection of Mullâ Munîr's works fol. 124^a.

Beginning:—

ستایشی که از آغاز بلوغ تا انجام پایه بлагت از دل خیزد *

According to Munîr's statement, fol. 126^a, he collected his first Kulliyât, consisting of the works written by him up to the age of twenty-seven at Jaunpûr, in A.H. 1050=A.D. 1640. He further adds that his prose and poetical works, which he wrote between twenty-seven and thirty years of age, such as بیت الصنم - هفت اخته کار نامه, together with his subsequent compositions, will be included in his last Kulliyât.

52. Mullâ Munîr's preface to the arithmetical work, Tauhîd, of Maulânâ Şamad, fol. 126^b.

Beginning:—

انچه در شمار نیاید و در حساب نگنجد ستایش و سپاس یگانه ایست
که اصل شمار از وست *

53. Preface to theنشاه حال of Mullâ Munîr, fol. 127^b.

Beginning:—

نشاه حال سرمستان خمخانه فیض که کیفیت معانی دریافت
ازد الخ *

54. Preface to the Guldastah (of Mullâ Munîr), fol. 128^a.

Beginning:—

این بیگانگان آشنا رو و اشنا یان سخنگو معنی سگالان فیض گوش
الخ *

According to the preface to the Naubâdah (see below), the Guldastah contains a choice collection of Munîr's poetical works, and was completed, according to the present preface, at Jahângîr Nagar (Dacca) on 4 Dulqa'd, A.H. 1049=A.D. 1639.

55. Preface to the Dastanbû (of Mullâ Munîr), written in Akbarâbâd, 17 Muharram, A.H. 1054=A.D. 1644, fol. 129^b.

Beginning:—

این فیض سرستان معنی فزاد بیدار دلان قدسی فهاد سیاحان قلمرو
سواد الخ *

56. Preface to the Naubâdah (of Mullâ Munîr), fol. 129^b.

Beginning:—

برزای فیض پیرای چمن نسیفان معنی پوشیده نمادن الخ *

It would appear from this preface that the Naubâdah of Munir, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Sha'bân, A.H. 1051=A.D. 1641

57. Preface to the Haft Akhtar or the 'Seven Stars' of Mullâ Munir, fol. 129^b

Beginning :—

بعد از حمد جبیه افروز هفت اختر و نعمت دانش آموز هفت

کسنو^{الله} *

According to Munir's statement in the preface, the Haft Akhtar consists of seven Maṣnawis which he describes as follows :—

اول — آب و برگ و آن در ستایش صور و دوم اکبر آبد است (i)

و صفت آب جون که در پائی آن شعریوان است

و ثالث چهندستان آن شهر و مدح خدیو سلیمان

شکوه *

دوم — بخت بلند و آن در مدح صاحبتوان و آن اختر است (ii)

و صفت میدگاه او و بیان ظفر یاقتن آن شیر خوارشید

بنججه بر خصم زویا نهار و ملا میل شدن زمین از

گنجی و میل *

سیموم — مرآة البختیار و آن در سمایش صورت حیان آینه و هفت (iii)

فصل آینه ذکار نواب سیف خان و مدح آن صاحب

السیف که از آینه تیغش صورت ظفر نمودار است *

چهارم — ساز و برگ و آن مستتم است بر او صاف تیل و پان (iv)

و تذکار که هر یکی سو میله ساز و برگ حرفیان

و ظرفیان است *

پنجم — میخانه و آن در صفت شراب است و بیان حاتم (v)

مستبی و کیفیت حسن سافی *

ششم — درد والم و آن در بیان سویش دل و گداشش جان (vi)

و نشانه حسن و ذوق میحبیت و چاشنی عشق است *

هقتم — بیت المعوز و آن در ستایش مسجدی است که خان (vii) فیض رسن وزیر خان تعمیر فرموده *

58. Preface to the *Bayâd* of Mirzâ 'Abd-ul-Qâdir Bidil, fol. 130^a.

Beginning :—

حمد مبدع که تردد انفاس هستی موجودات تحریکی است از سر انگشت ارادت او النج *

The preface is incomplete and breaks off abruptly.

59. Extracts from the *Padîshâh Nâmah* of Muâmmad Amin or Amînâ of Qazwîn (see No. 566), fol. 131^a-140^a.

60. Extracts from the writings of Mullâ Muqîmâ, foll. 140^a-145^b.

Beginning :—

باذنشو سپاس بداعی نگاری رگ ابر قلم کرم در فشناییست النج *

Mullâ Muqîmâ, a contemporary of Tuğrâ (d.c.a.h. 1078=A.D. 1667, see No. 333), is the author of *عثیر نامہ*, noticed in Rieu ii, p. 743.

61. Mullâ Munîr's *Du'â-i Sham wa-Chirâg*, in praise of *Shâh Jahân*, fol. 145^b.

Beginning :—

اغاز گفتار بذنه نور الادوار فروغ بخشش انجمن انجم چراغ افروز چشم
مردم النج *

62. Extracts from the *Bayt-ul-Mâmûr*, a history of *Shâh Jahân*, by Mâmûr Khân, with the *takhallus* Jam, fol. 146^a.

Beginning :—

خدای ستایش و سپاس را از منشی باسانان (sic) کوی پیشان
سخن النج *

63. From the writings of 'Ali Ridâ Tajallî, fol. 149^b.

Beginning :—

فرخنده شنبی مروغ صبح افیل از جیشش چون نور از مردمک
لامع النج *

Mullâ 'Ali Ridâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of *Shâh Jahân*, but subsequently returned to his native land where he died in A.H. 1088=A.D. 1677, see Spren-ger, Oude Cat. p. 150.

64. نظم و نثر محمد علی ماهر مسمی نکل اورنگ Nazm wa Naşr-i Muhammad 'Alî Mâhir, entitled *Gul Aurang*, in praise of Aurangzîb. It consists of ornate prose and verses. fol. 151^b. The title appears on fol. 158^a.

Beginning :—

میخندگی کلام ریکین از حمد منک الملکی است که اجراء
احکامش الخ *

Muhammad 'Alî, with the *takhallus* Mâhir, edited the *Dîwân* of Muhammad Tâhir Ganî (d. A.H. 1079 = A.D. 1668), see No. 334.

65. From the writings of Muhammad Sâlih Kanbû. In praise of Shâh Jahân, fol. 158^a.

Beginning :—

بعد از ادائی مراسم حمد و سپس عاصب دیوان ایل و نعت
شناخته معنی نم بیل الخ *

66. From the writings of Tuğrâ. *Tâj ul-Madâ'î* of Mullâ Tuğrâ, fol. 161^a, beginning as usual. See No. 133—II.

67. In praise of the horse and the elephant, by Muhammad Sâlih, fol. 166^a.

Beginning :—

گلگوزان صبا خرام و پری پیکران تیز کام و هیوگان مرصع بمال و دم
و تکاروان آهنهین سم الخ *

68. Praise of *I-tiqâd Khân*, by Mullâ Munîr, fol. 167^b.

Beginning :—

لله الحمد که نخل امیدم بیار آمده و عنچه آرزویم شلگفتی آخوند نهاده
* الخ

The remaining portion of the MS. consists of innumerable letters, written by kings, nobles, saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are :—

Himmat Khân's letter to Ashraf Khân, fol. 169^a.

Letters of Shaykh Qutb-ud-Dîn Sultân-pûrî to Ibrâhim Khân, etc. foll. 169^b—172^b.

Praise of Shâh Jahân and his throne, by Mirzâ Jalâl, fol. 172^b.

Farmân of Farrukhsîyar to 'Abd-ns-Samad Khân Bahâdur Dilîr Jang, fol. 174^a.

Another by the same to Zakâriyâ Khân Bahâdur, fol. 174^b.

Humâyûn's letter to Bîram Khân, fol. 174^a.
 Jahângîr's letter to Shâh 'Abbâs, fol. *ibid.*
 Shâh Jahân's letter to Mullâ Shâh, fol. *ibid.*
 'Âlamgîr's letter to Mu'azzam Shâh, fol. 175^a.
 Letter from Dârâ Shikûh to Muhsin Fâni, and the latter's reply, fol. 175^a.
 Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol. 175^b.
 Letter from Parî Khânâm, daughter of Shâh Tahmâsp, to Shâh Ismâ'il II, fol. 176^b.
 Mîr Jumlâh's letter to Nawwâb Wazîr Khân, written by the order of Shâh Jahân, fol. 178^a, and Wazîr Khân's reply, fol. 178^b.
 Mirzâ Jalâlâ's letter, as dictated by Shâh 'Abbâs, to 'Abd Ullâh, fol. 178^b.
 Petition of Mirzâ 'Azîz Kokah, entitled Khân-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol. 179^b.
 Petition of Sa'd Ullah Khân to Shâh Jahân, fol. 180^b.
 Muhammâd Bâqîr's letters to Shâh 'Alam consisting of those letters which do not contain diacritical points, fol. 181^b.
 Mirzâ 'Abd-ur-Râsûl's letter to 'Âlamgîr, each sentence of which expresses the date A.H. 1075=A.D. 1664, the year in which the letter was written, fol. 182^a.
 Âsaf Khâns letter to 'Âdil Khân, fol. *ibid.*
 Qâbil Khân's letter to Shaykh Munîr, fol. 182^b.
 Letter from Khân Khânân to Khwâjâh Abul Hasan, fol. 183^a.
 Mu'tamad Khân's letters to Khân 'Alam, etc., foll. 185^b-187^b.
 Khân Khânân's letter to Mullâ Hayâtî Gilâni, fol. 192^a, and the latter's reply, fol. 192^b.
 Nawwâb Ja'far Khân's letter to Shaykh Chând, fol. 192^b.
 Letter from Nawwâb Âsaf Khân to Khwâjâh Mirak Husayn, fol. 193^a.
 From Sa'd Ullah Khân to 'Abd-ur-Râsim Siyâlkotî, fol. 193^b.
 From Mirzâ Abû Sa'id to Jalâlâ (Tabâ-Tabâ'i), fol. 194^a, and the latter's reply, fol. *ibid.*
 From Bibâdal Khân to Mullâ Munîr, fol. 194^b.
 From Nûr Muhammâd Mu'mîn to Munîr, fol. *ibid.*
 From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol. 195^a.
 From Hâkim Sarmad to Dârâ Shikûh, fol. 195^b.
 A congratulatory letter from Nîzâm Hişârî to the prince Muhammâd A'zam Shâh on the occasion of the latter's entry in

Bengal in A.H. 1089=A.D. 1678, consisting of short sentences each of which expresses the above date, fol. 195^b.

Munshī Kāzīm's letter consisting of those letters which do not contain diacritical points, fol. 196^a.

Arabic letter by Sayyid Maḥmūd bin Sayyid Muḥammad ul-Kurūsī ush-Shāfi'i, foll. 196^b-198^b. In the concluding lines the letter is addressed to Abu'l Qāsim Muḥammad uṣ-Ṣiddiqī.

From 'Abid Khān to Ḥājī Abu'l Qāsim, deceased, fol. 198^b.

A Ruq'ah of Mirzā 'Abd-ul-Qādir Bidil, consisting of those letters which do not contain diacritical points, fol. 198^a.

From Mirzā Jalālā to Nawwāb Mir Jumlāh, fol. 199^a.

From Mirzā Jalālā to Nawwāb Islām Khān, fol. 199^b.

Mirzā Jalālā's reply to Nawwāb Afḍal Khān's letter, fol. 201^a.

Another letter from Jalālā to Nawwāb Afḍal Khān, fol. 202^a.

Tālib Kalim's letter to Nawwāb Zafar Khān when the latter was wounded by a lunatic, fol. 202^b.

Mīr 'Alī Shīr's letter to Sultān Ḥusayn Mirzā to soothe the latter's anger, fol. 203^b.

Qādī Muḥammad Qāsim's Ruq'ah to Nawwāb Islām Khān, fol. *ibid*.

Letter from Mīr Qāsim 'Alī Kamāli to Farīdūn, fol. 204^a.

Letter from Mullā Muḥammad Sūfi to Ḵāṣaf Jāh, and the latter's reply, fol. 204^a.

Letter from Qādī Nūr Ullāh Shūstārī (the author of the Majālis-ul-Mu'min, see No. 720) to Shāvkh Abul Faḍl, fol. 205^a.

Letter from Khwājah Muḥammad Ḥāshim to Baklīshī-ul-Mulk, fol. *ibid.*

Letters from the same Khwājah to Qādī 'Arif, foll. 205^b-206^a; to Mullā Muḥammad Yūsuf, fol. 206^a; to Muḥammad Qāsim Ḥakkāk fol. *ibid.*; to Muḥammad Murād, calligrapher, fol. 206^b.

Letter from Sharif Sarmadī to Hakīm Abul Fath, fol. *ibid.*

Letter from Mullā Muḥammad Sāliḥ to Nawwāb Ja'far Khān, fol. 207^a.

Letter from 'Abd-ul Maṣid Munshī to Ḵāṣaf Jāh, fol. 207^b.

Letter from the aforesaid Munshī to Sa'īd Ullāh Khān, fol. 208^a.

Letters from Hakīm 'Abd-ul-Hādiq to Nawwāb Ja'far Khān, foll. 209^a; to Qāsim Khān, foll. 209^b-210^a; three letters to Nawwāb Islām Khān, foll. 210^a-211^a; to Nawwāb Khān Khanān, fol. *ibid.*; to Khān Zamān, fol. 212^a.

Letters from Maulānā 'Urūn to Khān Khanān, foll. 212^a; to Ḵāṣaf

Khân, fol. 213^a; to Hakîm Abû Fâth Gilâni, fol. 213^b; another to Khân Khânân, fol. *ibid.*

Letters from Mullâ Munîr to I-tiqâd Khân, fol. 214^b; to Sayf Khân, fol. *ibid.*

Letter from Mullâ Hayâti Gilâni to Nawwâb Rustum Khân fol. *ibid.*

Letter from Mirzâ Shâdiq Dast-Gayb to Sati Quli Khân, fol. 215^a.

Letter from Mullâ عَلِيٌّ (probably Şanâ'i, see No. 250) to Şâh Garîb Mirzâ, fol. 215^b.

Three letters from Mirzâ Muhammâd Rîdâ to Nawwâb I-tiqâd Khân, foll. 216^a-217^a; to Qâdi Asâdâl, fol. 217^a and the latter's reply, fol. 218^a; two letters to Mirzâ 'Abd-ul-Mâhîb, foll. 218^b-219^a; to Îraj Khân, fol. 219^b; to Mirzâ Sharîf, fol. *ibid.*; to Mullâ Muhammâd Ya'qûb, fol. 220^b.

Letter from Mirzâ Jân to a friend, fol. 221^a.

Letter from Mullâ Zuhûr to Hakîm Âtâshi, fol. 222^a, and the latter's reply, fol. 222^b.

Letter from Muhammâd Amîn Mustâqîn (of Kashmîr) to Amîrî, fol. 223^b.

Mirzâ Jalâlâ's reply to a friend, fol. 224^a.

Five letters of Muhammâd Bâqîr, all consisting of those letters which do not contain diaeritical points: (1) to Asâd Khân, fol. 224^a; (2) to Nawwâb Amir Khân, fol. 224^b; (3) to Nawwâb Abû Naşr Khân, fol. 225^a; (4) in recommendation of a Hakîm, fol. 225^a; (5) not named, fol. 225^b; two other letters by the same, one to Muhammâd Rîdâ and the other not named, fol. 225^b.

Letter from Sultân-ul Mashâikh (Nizâm-ud-Dîn Aulîâ) to Amîr Khusrân, fol. 225^a.

Letter from Muhammâd Mu'sîm to Khwâjâh Muhammâd Hanît, fol. 226^a.

Two letters from Sayyid Ni'mât Ullâh (probably the well-known saint and poet of Nârînâul, who died at Firûzpur, east of Râimahâl in A.H. 1077 = A.D. 1666), to Nawwâb Fidâ'i Khân (i.e. A'zâm Khân Kokah of Şâh Jahân's time), foll. 226^a-226^b, in reply to Sayyid Safî-nd-Dîn, fol. 227^a; to Mirzâ Mîrâd, fol. *ib*.

Mirzâ Kâzîmâ's letter to Şayyîb Muhammâd Ashrâf, fol. 227^b. Khwâjâh Muhammâd Hîshîm's letter to Mulla Şâh, fol. 228^a.

Three Ruqâhs by Muhammâd Bâqîr consisting of letters which do not contain diaeritical points, fol. 229^a.

سُلْطَانِ الْمَشَايْخِ Şâhît Resâlah-i 'Ajîbâh, a commentary on the Sufic tract الْمَلَكُ الْمُكَفَّلُ of Sayyid Muhammâd Cesûdatâz, by

عبد الواحد ابراهيم حسني
بلغرامي

Beginning :—

اما بعد حمد الله على ذواله و الصلوة على نبيه محمد و آله مينهود
موضوع اين كلمات گرامى الخ *

The commentary itself begins thus on fol. 231^b :—

الحمد لله رب العالمين ... فوله تعالى و تلك الامثل نضرها
للذئس لعلم يتفكرون ما چهار برادر دوديم يعني ما چهار زوج بوديم جمهدي
نباتي حيواني انساني الخ *

Muhammad Gisûdarâz, with his original name Sayyid Muhammad bin Sayyid Yûsuf Husavî, was one of the most renowned saints of India. He was born at Dihlî, A.H. 721 = A.D. 1321. He was a most favourite disciple of the celebrated Shaykh Nasîr-ud-Dîn Chirâqî-i Dihlî, after whose death, A.H. 757 = A.D. 1350, he went to Gujârât where he spent a long time in the company of the eminent Shaykh Khwâjah Rukn-ud-Dîn Kân-i Shakar. In A.H. 815 = A.D. 1412 he came to Gulbargah and died on 16 Du'lqa'd, A.H. 825 = A.D. 1421. See Akhbâr-ul-Akhâyr, pp. 121-128.

The commentator is probably identical with Mir 'Abd-ul-Wâhid Husayni Wâsîti Bilgrâmi, who adopted the poetical title Shâhidi, wrote the works سبابات - حل تبدیل - شرح کائمه اس حاچب etc., and died 3 Ramadân, A.H. 1017 = A.D. 1608. See Sarw-i Azâd, p. 247.

Letters from 'Alamgîr to Shaykh Sayf-ud-Dîn Sarhindî, fol. 234^b; to Muhammad Bâqîr, fol. *ib.*

Mirzâ Jalâlâ's letter to Muhammad Bâqîr Shîrâzî, fol. 234^b; the latter's reply, fol. 236^a.

Mirzâ Jalâlâ's Walîshat Nâmah وحشت سبب, a satire on Shaydâ, fol. 237^b

Letter from 'Arif Lâhaurî to Dânâ, fol. 240^b.

Satire of evil-minded persons, by Mirzâ Jalâl, fol. 203^a.

Mirzâ Jalâlâ's letters to Diyâ-ud-Dîn, son of Mullâ Hâlî Tabrizî, fol. 244^a; to Mirzâ Muhammad Husayn, fol. 246^a; to Mirzâ Aminâ asking him not to be afflicted by the envy and enmity of people, written from Kashmîr, fol. 247^a; to Hâjî Husayn Kirmâni, asking for spectacles, and to several others, fol. 248^a.

Letters of 'Inâyat Ullah Kanbû, foll. 253^a-256^a.

Letter from Mir Ilâhî to Dânâ, fol. 256^a.

Letter from Shaykh 'Abd-uş Şamad to Maḥmûd, fol. *ib.*

Letters of Mullâ Raunaqî, foll. 256^b–257^a.

Chandarbhân's letters to 'Abd-ul-Karîm, Bhâkmal and Hâjî Muhammâd Jân Qudsî, foll. 257^a–258^a.

Mirzâ Jalâlâ's letters to Tâlib Kalîm, fol. 258^a; to Bandah Rîdâ, fol. 258^b; to Mirzâ Muhammâd Hûsayn, fol. 259^a, to 'Abd Ullâh Nâjm-i Şâni, fol. 260^a.

Tuğrâ's letters to Bazmî, fol. 260^b; to Mirzâ Kâzîm, fol. 261^b; etc.

Mir Bâqîr's letter to Sâ'ib and others, fol. 263^b.

Ruqâh of Naşîrâ-i Hamadânî, fol. 265^a.

Mirzâ Muhammâd Munshî's letter to Tâlib Kâlîm, fol. 265^b; the latter's reply, fol. 266^b.

Letter from Tâlib Kalîm to Mirzâ Amînâ, fol. 268^a.

Letter of Mullâ Haydar Khişâli, on behalf of Mirzâ Rustum, to Tâlib Kalîm, fol. 269^a.

Qâdî Nûr Ullâh's letter to Hâkim Hâdiq, fol. 269^b.

Letter from Mirzâ Shaydâ to Mirzâ Jalâlâ, fol. 270^b.

Hâkim 'Abd-ul-Hâdiq's letter to Shaykh 'Abd-ul-'Azîz Jaunpûri, fol. 271^a.

'Urffî's letter to Zuhûrî, fol. 271^b.

Zuhûrî's letter to Shaykh Faydî, fol. 272^a.

Muzaffâr Hûsayn's letter to Tâlib Kalîm, fol. 273^b.

Hâkim 'Abd-ul-Hâdiq's letters to Mullâ 'Abd-ul-Latîf, Hâkim Fâth Ullâh, Qâdî Nûr Ullâh, Mir Ilâhî, and others, foll. 274^a–277^b.

Shaykh Mubârak's letter to Shaykh Faydî, fol. 278^b.

Mullâ Muhammâd Amîr's letter to Muhammâd Sâlih Kanbû, fol. 280^a.

Selections from the writings of Muhammâd Sâlih Kanbû, foll. 283^b–289^a.

Naşîrâ-i Hamadânî's letter to a physician, fol. 289^a.

Nîmat Khân 'âli's letter to a friend, fol. 290^a.

Mullâ 'Abd-ul-Majîd Munshî's letter of congratulation to Shâh Jahân on the occasion of the conquest of Balkh, fol. 294^b.

Hâkim Hâdiq's letter to Khânkhânân wishing a happy 'Id, fol. 295^b.

Letter from Mirzâ Jalâlâ to Nawwâb Afâdal Khân, fol. *ib.*

'Inâyat Ullâh's letter to Bâqîr, fol. 296^b.

Muhammâd Sâlih's congratulatory letters to Shâli Jahân on several occasions; to Sa'd Ullâh, etc. foll. 299^a–303^b.

Risâlah-i 'Iyâr-ul-Hasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged; by Shaykh Muhibb 'Ali, fol. 304^a.

Beginning:—

بعد از نیایش احمدی که مبدی است از تمیت والد و ولد و پس از
ستایش حمدی که معراست الخ *

کار نامه مولا منیر Kâr Nâmah-i Maulâ Munir, fol. 313^b.

Beginning:—

بعد از سپاس ایزد دانش آموز و پس از درود بغمبر خرد افروز *

In the preface Munir Lâhauri says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets. Munir, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets.

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabî I. A.H. 1050=A.D. 1640.

مناظر اربعه عناصر Munâzirah-i Arba' Anâşir, or 'Dispute between the four elements.' A short allegorical prose piece, by the same Mullâ Munîr of Lâhaur, fol. 319^b.

Beginning:—

آغاز سخن بدم جهان آفرینی که عالم کون و فساد را از چهار عنصر
النظم بخشید الخ *

مناظر نخ و فلم Munâzirah-i Tiğ wa Qalam, or 'Dispute between Sword and Pen.' Another allegorical prose piece by Munir, fol. 323^b.

Beginning:—

بعد از سپاس داری که تیغ بشهدت توحیدش زبان بر کشاده الخ *

مناظر روز و شب Munâzirah-i Rûz wa Shab or 'Dispute between Day and Night,' by the same Munir, fol. 328^a.

Beginning:—

بعد از سپاس ایزدی که چهره روز را از پرتو مهر بر افروخته الخ *

نکت منیر Nuk'ât-i Munîr. Short exhortations by Munir, each of which is introduced by the word نکت, fol. 330^a.

Beginning :—

* الَّذِي ذَمُودُهُمْ نَمَيْشَ تَسْتَ وَ بَهْبُودُهُمْ سَتَايِشَ نُو الْخَ

Hayâti Gilânî's letter to Rustam Khân, fol. 332^a.

From the writings of Muhammâd Sâlih Kanbû, foll. 332^a—333^a.

Letter from Mîr Sayyid Sharîf Jurjânî (*d.* A.H. 816=A.D. 1413), the author of the well-known grammar *Şarf-i Mîr* (see No. 769), to the renowned Sûfi Sayyid 'Alî Hamadânî, *d.* A.H. 786=A.D. 1374 (see No. 150), fol. 333^b.

The story of Sarmad, as related by Mu'tamad Khân (*d.* A.H. 1049=A.D. 1639), the well-known author of *Iqbâl Nâmah-i Jahângîrî*, who flourished under Jahângîr and Shâh Jahân (see No. 559), fol. 334^b.

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus :

“Sarmad, the son of a Jew, after staying for some time with Shaykh Bahâ-ud-Dîn Muhammâd and Mîr Muhammâd Bâqîr Dâmâd, came, by way of sea, to Tattah in A.H. 1042=A.D. 1632. Here he fell in love with a Hindû boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Mahmûd Beg, the Bakhshî and chronicler of Tattah, and concealed the boy in an unknown place. The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked. At this time he received the following verse from Mahmûd Beg :

کلید مخزن افلاک اگر در دست من باشد
کواکب را براه اهل حنجهٰ چون درم پاشم

In reply Sarmad sent the following Rubâ'î to Mahmûd Beg :

ای باد بیدرزای بخششی کای کرده فلک بزیر رایت رخششی
گفتی که کواکب چو درم می بخشم خورشید مرا نیز می بخشم

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad. After some time both of them came to Lâhaur, and when the emperor returned to that place from Kashmîr, I traced the whereabouts of Sarmad in a garden and went to visit him there. I found him naked, covered with thick erisped hair all over the body and long nails in his fingers. He spoke too much and uttered verses. He spoke correct Persian and was a poet.”

Prose pieces of Sâ'ib, in praise of wine, tobacco, etc., fol. 335^a

From the writings of Mirzâ Jalâlâ, fol. 337^a.

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bîdil, fol. 342^a.

From the writings of Zâhirâ-i Tafrîshi, fol. 346^b.

Writings of 'Abd-uş-Şamad Sukhan, fol. 355^a.

Inscription on the fort of Shâh Jahânâbâd by Sa'd Ullah Khân, fol. 356^a.

Prose pieces in praise of Dârâ Shikûh Dihli Fîrt. Dîwân-i Khâs, Dîwân-i Âm, Akbarâbâd, Lâhaur, foll. 356^b-38^a.

Letters of Muhammâd Rîdâ to Muhammâd Husayn, Sayf Khân and 'Abd-un-Nabi, foll. 383^a-383^b.

Prose pieces by Tuğrâ (see No. 333), fol. 384^a.

Prose piece by Shaykh 'Abd Ullah, fol. 395^a.

Prose pieces by Mirzâ Jalâlâ in praise of Kashmîr, fol. 398^a.

Prose piece by Qâdi Muhammâd Qâsim in praise of Shâhâbâd, fol. 408^b.

Prose pieces in praise of Kashmîr, by Muhammâd Sâlih Kanbû, fol. 409^b; by Shayda, fol. 411^a.

Praise of I-fâliân, by Naşîrâ-i Hamadâni, fol. 433^a.

Praise of Shâh Jahân's mosque in Shâhjahânâbâd, fol. 434^a.

Praise of Jahân Ârû's mosque, fol. 435^b.

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muhammâd Murâd by Shâh Jahân's order, fol. 438^a.

Praise of Shâlahmâr, fol. 440^b.

Praise of Sayt Khân's garden, by Mullâ Munîr, fol. 443^b.

Letter from Sa'd Ullah Khân to Sayyid Jalâl, fol. 448^a.

Hakim Hâdiq's letter to Khân Khânân, Dârâb Khân and others, fol. 447^b.

The concluding portion of the MS. contains a خ to the following works:

Dîwân-i Hâdiq, Sawâd-i Azam of Mullâ Munîr, fol. 466^a; Tatsîr-i Husayni, fol. 466^b; Gulistân of Sa'di. (by Muhammâd Sâlih), fol. 467^a.

Written in fair Nasta'liq.

Not dated; 19th century.

A fly-leaf at the beginning contains a letter from Abû Hâmid Muhammâd Gazzâlî to Nîzâm-ul-Mulk who had requested the former to accept the professorship of the Nîzâmiyah Madrasah, copied from Taqâkirah-i Daulat Shâh, by Maulavi Muhammâd Bakîsh, the father of the donor.

A note on the title-page, dated Ramaḍân, A.H. 1274, says that the MS. was once presented to one Muhammâd Khân Bahâdûr.

No. 873.

foll. 90; lines 17; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

ریاض الوداد

RIYÂD-UL WIDÂD.

A collection of letters and other refined prose writings.

Author: Izad Bakhs̄h Rasâ

Beginning:—

سبحان الله لين چه فضل و احسان و کرم آنحضر *

In the preface the author traces his descent through Âsaf Khân Ja'far, of Akbar's time, from Abû Bakr Ŝiddîq, the first Khalifah. He flourished in Aurangzib's time and died, according to Hamîshah Bahâr, Sprenger, Oude Catalogue, p. 123, in A.H. 1119 = A.D. 1707.

The letters are addressed to Aurangzib, princes, nobles and other contemporaries. The dates, given at the end of most of the letters, range from A.H. 1084 to 1106 = A.D. 1673 to 1694. In the copy mentioned by Rieu, vol. iii, p. 985, the latest date is A.H. 1103 = A.D. 1691.

The following names, found in the present copy, may be added to the list of those given in Rieu *loc. cit.*

Himmat Khân, Ashraf Khân, Nawwâb Sayyid Lashkar Khân, Mukhtâr Khân, Zafar Khân, Amânat Khân, Sazâwâr Khân, Kifâyat Khân, Mirzâ Badîr-ud Daurân, Hakim Muhammâd Husayn, Mir 'Abd-ul-Qâdir, Mirzâ Muzaaffar and Mirzâ Muhammâd Zamân.

Written in fair *Nasta'liq*.

Not dated. 19th century.

No. 874.

foll. 290; lines 17; size $9 \times 4\frac{3}{4}$; $7\frac{1}{4} \times 2\frac{1}{2}$.

چار عنصر

CHÂR 'UNSUR.

The author, Mirzâ 'Abd-ul-Qâdir Bidil, and a copy of the present work containing his refined prose-writings, have already been described under No. 381.

Beginning as usual:—

خداؤندا زبان معدود آنحضر *

According to a chronogram at the end the work was completed in A.H. 1116=A.D. 1704.

A copy of the work is described in Ethé, India Office Lib. Catalogue No. 2115. The Châr 'Unşur is included in the Kulliyât-i Bîlîl, lithographed in Lucknow, A.H. 1287.

Written in beautiful Nasta'liq with an illuminated double-page 'Unwâن and a head-piece at the beginning of each 'Unşur.

The scribe says that he transcribed this copy at the request of گل محمد ولد شیخ عد الرسول مانسوی کاسمل.

Dated 9 Shawwâl, the second regnal year of Shâh 'Alam.

No. 875.

foll. 112; lines 12; size $9\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

بھارستان خیال

BAHÂRISTÂN-I KHAYÂL.

A work containing ornate prose-writings and letters.

Author: Sharaf-ud-Din 'Ali ibn 'Abd-ul Muhsin Mûsawi Шахристани Исфахани, entitled Ihtirâm Khâñ Farrukh Shâhî شرف الدنیا فرخ شاهی. على ابن عبد المحسن موسوی شرسنائی اصفهانی مخاطب تاجر خان فخر شاهی.

Beginning.—

بر آینه ضمیر خورشید نظیر عیفیان گنجینه معانی و نقادان سفینه
جوهر شناسی و سخنداںی *

We learn from the preface that the author, who was attached to the service of Farrukh-sivar, was highly pleased with his appointment as a Bakhshî of Kashimîr, and wrote the present work by the desire of Mahârat Khâñ in A.H. 1129=A.D. 1716, expressed by the words در منتو؛ اطف. The work, which abounds in praise of Kashimîr, contains also a few letters and some short prose pieces in praise of the sword, horse, etc., and one or two anecdotes.

A splendid copy, written in beautiful Nasta'liq on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in Nîm-Shikastah hand.

Not dated; 18th century.

No. 876.

foll. 244; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

گلستان سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings.

Beginning:—

دیباچہ تصانیف اعلیٰ و مقدمہ توالیف کبریٰ حمد صانعیست

* الخ

In his preface the editor, who designates himself as جوٽ پرکاس says that his father علّیٰ شوقی, who adopted the *talhâlîs*, and was attached to the service of Nawwâb Hîfz Ullah Khân, had left behind some refined prose and poetical writings which he (جوٽ) edited in the present form. According to the chronogram بخلد بیوسنہ on fol. 6^a the editor's father died in A.H. 1119 = A.D. 1707.

It is divided into two *Tabaqât*:—

طبقہ اول منظمہ به قصید مردف و اشعار مختلف ملزومہ
(on fol. 6^b). طبقہ دوم منثور (on fol. 124^a).

The first *Tabaqah* consists of Qâsîdahs, versified letters, eulogies, etc. It ends with some Rubâ'îs and chronograms. The second *Tabaqah*, in prose, contains letters to the Khâns and Amîrs, to rich men, friends and relatives.

The date of completion, given at the beginning as A.H. 1132 = A.D. 1719, is expressed by the chronogram بین گلشن بیخزان.

Written in fair *Nasta'liq* with an illuminated head-piece.

Not dated; 19th century.

The signature "Gore Ouseley" is found on the first page of the MS.

No. 877.

foll. 55; lines 15; size $8\frac{1}{4} \times 6$; 6×4 .

رقات محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALI.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

Author: Muḥammad 'Alī, entitled Faḍl 'Alī Khān
المخاطب بفضل على خان.

Beginning:—

حمد و سنبش بیحمد خانی را که بحیمت کامله از جمله حیوازت
بیل را بصوتنی عجیب و هیئتی غریب خلقت نموده اخن *

In the preface the author, who eulogises the reigning sovereign Muhammad Shāh, says that he wrote this work while he was the *Dárogah* of the Imperial elephant-stable. The date of completion, given on fol. 14^a, as A.H. 1149 = A.D. 1736, is expressed by the chronogram عجیب فیل جنگی ندرت طرار.

On the title-page the name of the author, written in a different hand runs thus:—

میرزا محمد على المخاطب بفضل على خان بهادر متخلص بافضل
جزایری العمل شیرازی الوطن *

Then follows the author's letters written to his teacher, friends, relatives and others.

Written in a careless *Ta'liq*.

Dated, Bilgrām, A.H. 1228.

Scribe: موسی کاظم.

No. 878.

fol. 72: line- 15: size $7\frac{1}{2} \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

منثورات عالی

MANSŪRĀT-I-'ĀLĪ.

A collection of the refined prose writings of Nīmat Khān 'Alī (for whose life see No. 370).

I. fol 1^b.

A treatise, intermixed with verses and numerous passages of the Qurān, see Ethé. India Office Lib. Catalogue No. 1660 (1); beginning:—

صیح صادق سخن از بیتو آفتاب زوبیت اخن *

II. fol. 14^b.

The prose preface to the *Diwān*, identical with that in Nos. 1157 and 1158 of Ethé. Bodl. Lib. Catalogue and No. 1660 (2). Ethé. Ind. Office Lib. Catalogue; beginning:—

عیار افزایی نقد سخن اکسیریست که چون بر فلزات معدن اخن *

III. fol. 24^b.A satire on physicians; See Rieu ii. p. 744^b;

Beginning:—

حکیم علی الاطلاق از دارالشفاء رحمت و نسخه کامل الصناعات

فردت انج ^{*}IV. fol. 27^b. Letters to Mirzâ Mubârak Ullah Wâdîh and Mirzâ Muhammâd Sa'îd, (steward of the Imperial kitchen); see Rieu ii, p. 745^a; beginning:—

حکیم حقیقی میرزا میرزا و دوست میرزا بن الخ

V. fol. 31^b معاکحة حسن و عشق Munâkahat-i Husn wa 'Ishq, or the wedding of Beauty and Love'. An allegorical story in prose and verse, also styled حسن و عشق; see Rieu ii, p. 703, etc., beginning:—حدیث عشق شد زیب بیانم الخ ^{*}

Published in Lucknow, 1842 and 1873, and printed with commentary by Imâm Bakhsh Shâhbâ'i, Delhi, 1844; Lucknow, 1873, 1899.

VI. fol. 41^a. وقایع Waqâ'i. Siege of Haydarâbâd with its fuller title وقایع نعمت خان عالی in seven sections, describing the events from the 14th to the 16th of Rajah and from the 19th to the 22nd of Sha'bân in A.H. 1097 = A.D. 1685.

Beginning:—

دسمی که مدرس کشاف صبح الخ

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H. 1248, and printed in Lucknow, A.H. 1259 (with marginal notes by Maqbûl Ahmâd). A lithographed edition appeared in Kânpûr, 1870. For further particulars see Rieu, i, p. 268. ii, pp. 745, 796 and 850; W. Perstch, Berlin Catalogue, p. 492; Ethé, Bodl. Lib. Catalogue, Nos. 1157(5), 1159(1), and 1160; Ethé, India Office Lib. Catalogue No. 1659, etc.

The Waqâ'i in the present MS. is defective towards the end and breaks off with the words:

دوازده منصبداران دیگر را نیز از آب و گل بایمی قطعناهم اندنا

مشهور *

Written in fair Nasta'liq.

Not dated; 19th century.

No. 879.

fol. 295 : lines 14 : size 9 x 5 : 6½ x 3.

ر^بع^ات^ر ع^مش^ي
RUQA^ت-I-MUNSH^ي.

A collection of letters Farmâns, Parwânlîhs, Sanâds, and other official documents relating to the reign of Aurangzib.

Author : Munshî popularly called Malikzâdah.

م^نش^ي ک^ه ب^ن ا^لف^ران ب^ه ع^لك^زاد^ه م^عر^وف^ه ا^ست *

Beginning —

م^نش^ي ح^كم^ت ک^ام^له^ل ب^وز^دی چ^ون ب^زاد^ت ن^شا^ن م^حب^یف^ه ش^ویف^ه
ک^ان^دا^ت پ^ردا^خت ا^خ *

The work is noticed in Rieu iii. p. 985, under the title نگر^ند^له^ل م^نش^ي Nîgâr Nâma-i Munshî.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way.

An account of the author and the work, given in Rieu's copy, fol. 6^o, is partly found here on fol. 119^۴-123^۴, from which we learn that the author entered the service of Prince Muhammâd Mu'azzam Shâh Alâ'î, whose son, Prince Muhammâd Mu'izz-ud-Dîn, he accompanied in the campaign of Kâbul, but, owing to the severities and difficulties of the way, returned from Pishâwar. He was then appointed Munshî to two successive Diwâns of the Deccân, viz. Rahmat Khân and Mirzâ Muhammâd Irâni, entitled Bâshârat Khân. On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place. Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Shâbân, the twenty-seventh regnal year, A.H. 1095 = A.D. 1683.

The author then adds, fol. 122^۴, that he divided the work into the following two *Daftars* :—

Daftar ۱ —

Comprising the author's own compositions in four *Sâjhah* :—

Sâjhah ۱. Letters of princes

Sâjhah ۲. Letters of high officials

Sâjhah ۳. Letters, petitions, Parwânlîhs, Sanâds, etc., of officials in the *Diwâni* or financial department.

Sâjhah ۴. Letters of the author and his friends

Dajtar II.—

Compositions of other Munshîs, in five Sâjîhâ :—

✓ Sâjîhâ 1. Farmâns and Sanâds of the Imperial Daftâr.

✓ Sâjîhâ 2. Imperial orders.

Sâjîhâ 3. Petitions and letters of Khâns.

Sâjîhâ 4 and 5. Select compositions of Shaykh Tâli' Yâr and other eminent Muâshîs.

In the beginning, fol. 2^a, the author gives an account of some eminent Munshîs of old and modern times, such as Sa'dî: Naşîr-ud-Dîn Tûsî: Sharaf-ud-Dîn 'Ali Yazdî; Khwând Mir: Shâh Sikandar Beg; Shaykh Abul Faḍl bîn Shaykh Mubârak; Amin Ahmad Râzî (author of the *Haft Iqlîm*); the author of the *Târikh-i Badâ'ûnî* ('Abd-ul-Qâdir); Muḥammad Qâsim; Murtamad Khân; Afḍal Khân; Islâm Khân; Sa'd Ullah Khân; Hamîd Lâhauri; Shaykh Muḥammad Wâris; Qâdi Muḥammad Afḍal; Shaykh 'Abd-ur-Rahîm Khayrâbâdi; Mulla Munîrâ; Pindî Dâs (?); Shaykh Hibat Ullah, Munshi of Prince Murâd Bakrî; Chandar Bîn Barhaman of Lâhaur; Shaykh 'Abd-u-Samad Jaunpûri Secretary to Ja'far Khân; Shaykh Tâli' Yâr, better known as Üdîrâj, (Munshi of Rustam Khân); Mulla Abû'l Fath entitled Qâbil Khân; Mirzâ Muḥammad Kâzîm; Mulla 'Abd-ul-Khâliq Panjâbî Munshi of Muḥammad Mu'aẓ-żam Shâh 'Alam Bahâdûr; Shaykh 'Inâyat Ullah; Shaykh Muḥammad Sâlih Kambû; Ilâhdâd Afgân Multâni; 'Aql Khân; Amânât Khân Khawâfî, better known as Mîrak Mu'iñ-ud-Dîn Ahmad; Mîr Muḥammad Ridâ.

Written in ordinary *Tâ'liq*. The folios are hopelessly confused.

Not dated: 19th century.

No. 880.

fol. 49; lines 15: size 9 x 5½; 6 x 3½.

A defective and incomplete copy of a modern collection of friendly letters

Neither the name of the author nor the title of the work could be ascertained.

The first letter with which the MS. opens, is addressed to Maulâvi Muḥammad 'Ali and begins thus:

بخدمت مولوی صاحب قدر دان ... مولوی محمد علی صاحب
* مولوی صاحب فیض رسان حلقة بکوشان ... الخ

Other persons to whom the letters are addressed are Lâlah

Kunwar Sen, Lâlah Bindrában Khwâshgû (*d.* A.H. 1170=A.D. 1756),
Lâlah Bihâri Lâl, Nûr Muhammad 'Alîm, Lâlah Mânîk Chand,
Nawwâb Zayn-ud-Dîn Ahmâd Khân, etc. etc.

Written in Nîm Shikastah

Not dated; 19th century.

No. 881.

fol. 121; lines 13; size 9×5 , $6 \times 2\frac{1}{2}$.

بھارستان معنی

BAHÂRISTÂN-I MA'NÎ.

A collection of letters to kings, princes and amirs with answers from the same, and specimens of official letters, Farmâns, notes, and similar documents, written in Muhammad Shâh's reign (A.H. 1131-1161=A.D. 1719-1748).

Author: Partâb Ram Rânâ Nandî, known as Hirâ La'l bin Pâras Râm Gobind. سوناب رام راناندی معروف به هیرا لعل بن پارس رام گویند.
Beginning.—

بصنوف احمد و اوف اشکار انسا پردازی که بعلم قدرت دیدار الخ *

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works:

معدن القوانین در علم عربی و لسوائی کدفن ملا (بوتسی گدیل ملا؟)
که بتخلص رس ساکراز زدن ساستر به بناکها برج تصنیف کودم *

He then adds that he was very strongly requested by his brother سخنواکه رام لاله کشاندی رای to write a work in Persian in ornate prose. He therefore collected all his letters and other prose writings and compiled them in the present form. The work is divided into eight *Bâj*, each sub-divided into several *chaman*.

The date of composition given in the beginning as well as at the end, is A.H. 1158=A.D. 1745.

Written in ordinary *Tâ'lîq*.

Dated 9 Dulqâd, A.H. 1249.

Scribe: امر سنگنه

No. 882.

fol. 283 : lines 15 : size $12\frac{3}{4} \times 8$; $8 \times 4\frac{1}{2}$.

منشورات آنند رام

MANŞURÂT-I ANAND RÂM. ✓ :

A very interesting and useful collection of the prose writings of Anand Râm.

Beginning :—

انهی بیچرہ مخلص کچھ مسج زبان را چه ییزا که در بیبابان تمیید
حمدت که حروف از اعراب در انجا غربدانه سینه ببر خنز مغیلان میسیند

* الخ

The author, whose poetical *nom de plume* was Mukhliş, has already been mentioned in connection with his work entitled *مرات الاصطلاحات*, a dictionary of Persian phrases and proverbial sentences. See No. 810.

In the preface the author tells us that on Tuesday, 21 Rabi' I A.H. 1149 = A.D. 1735 he happened to see some scattered pages containing drafts of his letters and Ruq'âns which he had written to his friends and others on former occasions. He therefore collected and arranged them in the present form.

Contents. The work is divided into six parts, each of which begins with an illuminated head-piece :—

I.

Foll. 1^b–36^a. Author's letters to the following persons :—

Itimâd-ud-Daulah Chin Bahâdur Nuşrat Jang, fol. 1^b.

Sirâj-ud-Dîn 'Ali Khan Arzû, fol. 2^b, 4^a, 5^a.

To a friend, fol. 8^a.

Miyân Faqîr Ullâh, with the *tâkhallûs* Âfirîn of Lâhaur, fol. 8^b.

Sharaf ud-Dîn 'Ali, with the *tâkhallûs* Payâm, fol. 9^b.

Itimâd-ud-Daulah Chin Bahâdur Nuşrat Jang, fol. 11^b.

Another to the same, fol. 12^b.

Râjâh Khwâshâhâl, Chand, fol. 12^b.

Sirâj-ud-Dîn 'Ali Khan Arzû, fol. 14^a.

Mirzâ Jawwâd, with the *tâkhallûs* Sarâmad, fol. 15^b.

Râjâh Bakhtmal, Dîwân-i Khâlişah, fol. 16^b.

Sharaf ud-Dîn 'Ali Payâm, fol. 17^a.

A friend, fol. 18^a.

Lalah Shewak Rám, fol. *ib.*

A nobleman, fol. 19^a.

Sirâj-ud-Din 'Ali Khân Árzû, when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol. 19^b.

Khudâ Yâr Khân Bahâdur Şâbit Jang 'Abbâsi, Zamindâr of Khudâ Abâd, fol. 20^b.

Şir Afgan Khân Bahâdur, fol. 22^a.

Sirâj-ud-Din 'Ali Khân Árzû, fol. 25^a.

Sayyid Luṭf Ullâh, Mutasâddi of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol. 27^a.

Mir Luṭf Ullâh, fol. 29^a.

Abd-ul-Azîz Khân, Mir Yâni of I'timâd-ud-Daulah, fol. 36^a.

Qizilbâsh Khân with the *ta'khatîvîs* Umid, fol. 31^a.

A fiend, dated A.H. 1155=A.D. 1742, fol. 31^a.

Safdar Muhammâd Khân, congratulating him for receiving the *Diwâni* of Lâhaur, fol. 33^a.

Ahmad Hîs-ayn Khân, fol. 33^a.

Râi Nagar Mûl, fol. 35^a.

A grandee, fol. *ib*.

II.

Foll. 37^b-55^a مربخانہ Pari Khânah, or "The fairy-house."

Beginning:—

رَدَّ رَنْكَ حَمْدٍ وَسَدِّيْشَ مَصْوِيْبَ رَاكَهْ فَلَمْ فَدِرِيشَ لِزَ سَوَادَ خَطَ بِرَدَازَ

چُمَرَةَ لَكَعْدَارَانَ پُرَدَاخَدَهَ نَنْخَ *

It is a sort of introduction in praise of a *Muraqqâ* which contained specimens of beautiful calligraphy due to the penmanship of Mir 'Imâd, Mir 'Ali, etc. and also some beautiful drawings and portraits. In the conclusion, foll. 54^a, 54^b, the author says that he wrote this introduction in A.H. 1144=A.D. 1731, expressed by the chronograms زَمِيْنِ مَرْقَعِ نَصُورِهَا and سَمِيْ سَمَقِ نَصُورِهَا and سَمِيْ سَمَقِ نَصُورِهَا.

III.

Foll. 56^b-67^a. A long letter written to the *Safawi* king of Persia by order of Muhammâd Şâh, on the occasion of the former's accession to the throne.

Beginning:—

سَرْ زَمَهَ بَنَامَ پَادِشَهِيَّيِّيَّ اسْتَ

كَهْ بَيْنَشَنَ جَبَهَهَ سَاهَرَ كَرَجَ كَلَاهِيَسْتَ

شکفتی گلشن معانی رذکین و ترو تازگی چمن الغاط دلنشین از
نسیم حمد فرمانروانی است *

IV.

Foll. 68^b-134^a. چمنستان *Chamanistân*.
Beginning:—

بعد رنگ آرایش چمنستان حمد و ستائش او تعالی شانه و عز
بیشنه کمترین ازه فقیر اند رام مخلص بر صفحه بین می نگرد الخ *

According to the author's statement in the beginning he wrote this work in A.H. 1159 = A.D. 1746.

The work is divided into four *Chaman*, each subdivided into two *Guldastah*, as follows:—

Chaman I.—First *Guldastah*, containing some interesting and curious anecdotes and fables, fol. 69^a.

Second *Guldastah*, containing satirical anecdotes, fol. 85^a.

Chaman II.—First *Guldastah*: Interesting accounts relating to well-known persons and events, fol. 87^a. Accounts of the following are important:

Râjâh Jai Singh of Ambir, fol. 87^b.

Mirzâ Muhammâd Muqîm, librarian of Shâh Abbâs, fol. 90^a.

Jahân Ârâ Begam, daughter of Shâh Jahân, fol. 90^b.

The white elephant of Shâh Jahân, fol. 91^a.

Hidâyat Ullah, calligrapher, who meets the author at Shâh-jahânâbâd, fol. 92^b.

Râjâh Harî Siugh, the archer, fol. 94^b.

Râî Harkiran, fol. 95^b.

Account of Sati, fol. 96^a.

Kite-flying, fol. 103^b.

Sang-i Yadali (a kind of stone, which when rubbed produces rain), fol. 106^a.

Second *Guldastah*: description of some trees, flowers, and fruits fol. 106^b.

Chaman III. First *Guldastah*: Interesting and useful events, each of which is narrated under the word ساده, fol. 115^b.

Second *Guldastah*: Wise sayings and admonitions, each introduced by the word آگ, fol. 121^a.

Chaman IV. First *Guldastah*: Witty sayings and accounts relating to some persons, fol. 125^a.

Second *Guldastah*: Witty sayings of the author himself on some occasions, fol. 128^a.

The date of completion, A.H. 1159 = A.D. 1746, is expressed by the words نسخه دلنشیں in the following line of a versified chronogram, tol. 134^a :—

چون بپیشان رسید نزدیک خش نسخه دلنشیں نوشت قلم

The Chamanistān has been lithographed, Lucknow, 1877.

V.

Foll. 135^b-202^b : ننگمه عتسو Hangānāh-i 'Ishq. The love-story of Kunwar Sundar Sen, of Karnātik, and Rānī Chānd Parbhā.

Beginning :—

خداؤندا قلم آشته رقم را چه فدرت که به بیز بیواری چمنستنی
* ثدیلت پرورداد الخ

In the preface the author says that in A.H. 1152 = A.D. 1739, the 22nd year of Muhammad Shāh's reign, while he was staying in Shāhjahanābād, he, with some of his friends, viz., Ārzū, Muhammad Quli Khān, Ma'nī Yāb Khān, with the *takhallus* Shā'ir, Rāo Kirpā Rām, Rāi Fath Singh and others, went to see the fair of Shāh Madār, held near the tank of Kishan Dās an account of which, he says, he has given in his دایع وقایع. The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhnī servant to relate a story. The servant then related the above story, which, says the author, Muhammad Jā'isī had rendered into Hindi. The author therefore rendered it into Persian for the interest of his friends.

The date of completion, A.H. 1152 = A.D. 1739, is expressed by the words نغمہ چند in the following versified chronogram at the end :

چو این نغمہ چند نقاش شوق دلین رنگ بر صفت نصویر کرد
بتحریک دل سال اتمام آن فلم نغمہ چند تحریر کرد

In the conclusion Kirpā Rām adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting :—

عاجز ترین مخلوقات کریا رام که ای کاش من میمودم و لین روز سبد
نمی دیدم می نویسد که این سطحی چند که بروگاه بندگان عالی
سرگباشی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این
عبارت را قلمب نموده بودند *

سپاس بیقیاس مرخدای عزو جل را که این نسخه که نامش هنگامه عشق است و تالیف فقیر اندزاد رام مخلص امروز که بیست و ششم جمادی الثاني و سه شنبه سنه یکهزار و یکصد و پنجماه و پنج هجری و سال بیست و پنجم جلوس محمد شاه دادشاه غائب است چهار گهربی روز با فیضانه در دارالخلافه شاهجهان آباد بانجام رسید و نیز بعد مقابله با اجزای اصل که بطريق مسوده از چندی در جزو گیو افتاده بود صحیح گردید و وجود بیدماغی و دلگرفتگی که برنگ غذچه تصویر خلاقی من است در این مرتبه بخون جگر خوردن بجهتی سعی ذمی گمارم یادگاری است که برای پیاران رنگیں تراز بهاران بر صفحه اوزگار میگذارم بتخصیص نوز چشمان سعادتمند را و کوپا زام و رای فتحسنگه که الهی از عمر و دولت بر خورند هرگاه بسیر این نیرنگکدها محببت چشم عبوری خواهند کشود بسیار یاد ازین سعو القلم نقشیندان کارخانه قضا و قدر خواهند نمود النج *

VI.

Foll. 203^b-283^a. کارنامه عشق. Kârnâmah-i 'Ishq. The love-story of prince Gauhar of China and princess Mamlukat, beginning:

گل گل شگفتگی چمن بیان و طراوت گلبرگ زیان النج *

The story is preceded by a preface in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story. The date of composition, given at the beginning, is A.H. 1144=A.D. 1731, and is also expressed by the following chronogram at the end:—

چه شور انگیر رنگین فصه بوده *

A very neat and correct copy, written in good Ta'liq.

Not dated: 19th century.

No. 883.

fol. 154: lines 17; size $9 \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

دستور الانشا

DASTŪR-UL INSHĀ.

A collection of letters compiled for the author's patron, Fidâ'i Khân, known as Sayyid Ȣulâm Husayn Khân, son of Nawwâb A'zam Khân.

Author:— Yâr Muhammâd Qalandar

Beginning:—

تلذی نور دز چشم و روح در جسم که میدم دیده والا نظر در

محراب الخ

The author, who designates himself as Yâr Muhammâd Qalandar, see fol. 137^a, tells us in the preface that the letters which he had written as a servant of Fidâ'i Khân, as well as those which he had addressed to his friends, were lying in a scattered form. He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout. The letters relate chiefly to the affairs of Bengal under the Nizâms 'Ali Wardî Khân and Sirâj-ud-Daulah (A.H. 1151-1170 = A.D. 1738—1756). See Rieu iii. p. 1031^a Printed in Calcutta, A.H. 1240.

Written in ordinary Ta'liq.

Dated 1215 Bengali year.

No. 884.

fol. 72: lines 16: size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

ریاض المفہمات

RIYÂD-UL-MUNSHA'ÂT.

A collection of letters written in the name of Nawwâb 'Alî Ibrâhim Khân, the author of the well-known works, *Khulâsat-ul-Kalâm* (see Nos 704-706), *Gulzâr-i Ibrâhim* (see No. 707) and *Şuhuf-i Ibrâhim* (see No. 708), to the Governor-General, Warren Hastings, Prince Jahândâr Shâh, leading Amîrs, Râjahs, chiefs,

relatives, friends and other contemporaries. The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc.

Beginning with the compiler's preface:—

حمد بیحد و احصا و ثنای لا تعد ولا تمحصی خالقی را سزاست که
ذرات مکوفات را بنور قدرت کامله و حکمت بالله از حجله عدم بمنصه وجود

رسانید ^{الخ}

The compiler, Muḥammad ‘Alī Tamannā, son of Khwājah ‘Ubayd Ullah (in the following copy ‘Abd Ullah) Tā’id ‘Azīmābādī, محمد علی تمنا ا بن خواجه عبید الله تائید عظیم آبادی, tells us in his preface that after the death of his father, which took place in the middle of Rajab, A.H. 1206=A.D. 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged. He therefore collected the scattered writings of his father and arranged them in the present form in two *Raudah*. He further adds that as the preface to Maulavī Ǧulām Yaḥyā Khān's Persian translation of the *Hidāyah* was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwān (superscription) of both the *Raudah*.

The compiler's introduction is followed by the preface to the *Suhuf-i Ibrāhīm* of ‘Alī Ibrāhīm Khān (see No. 708), beginning thus on fol. 3^a.

صحیف ابراهیم طبع سلیم تلفظ بحمد و ثنای حضرت باری است
الخ

Then follows the preface to the *Hidāyah*; beginning:—

حمد و سپاس بیقیاس معبدی را سزاوار است که فقهی بالغ اندیشه
در راه طاعتش از طی کردن الخ

[The Arabic *Hidayah* هدایة by Burhān-ud-Dīn Abū Ḥasan ‘Alī bin Abū Bakr ul-Margīnānī (d. A.H. 593=A.D. 1197) is a well-known work on Muḥammadan law according to the Hanafi school. See Loth. Arab. Cat., p. 54; G. Flügel, iii, p. 202; J. Aumer, Arab. Cat., pp. 89-91; Ḥāj. Khal., vol. vi, p. 479; printed at Calcutta, A.H. 1234. A copy of Ǧulām Yaḥyā's Persian translation of the *Hidāyah* with the present preface, is noticed in Rieu i. p. 23. For other translations see Ethé, Ind. Office Lib. Cat., Nos. 2590-2594.]

In this preface Ǧulām Yaḥyā, bighly eulogises the Governor-General, Warren Hastings, and designates him thus:

نواب امیر الممالک عمد الدوای گورنر چنل مستر وارن هستین بیدار

جلدت جنگ *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic *Hidâyah* and other trustworthy works, with the assistance of *Mullâ Tâj-ud-Dîn*, *Mir Muhammed Husayn* and *Mullâ Sharî'at Ullah*, and entitled it *Hidâyah-i Fârsî*. The date of completion, A.H. 1190=A.D. 1776, is expressed by the words *هدایه فارسی پروردۀ انعام نافت*.

An English translation of this *Hidâyah-i Fârsî* was published by C. Hamilton, London, 1791; second edition by S. G. Grady, London, 1870.

Raudah I.

Letters written in the name of Nawwâb 'Ali Ibrâhîm Khân to princes, leading Amîrs, Râjâhs and others:—

The arrangement does not follow any methodical order, except in so far that letters addressed to the same person are in most instances grouped together:

To Mirzâ Jahândâr Shâh, foll. 6^a–7^a.

To Râjâh Prân Nath Pandit, fol. 7^a.

To Âşaf-ud-Daulah Âşaf Jâh Yâhiyâ Khân Bahâdur, Hizâbr Jang, fol. 7^a.

To the Governor-General Warren Hastings, fol. 7^b.

To Nawwâb Muhammed Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur, son of Shu'âf-ud-Daulah Bahâdur and brother of Âşaf-ud-Daulah Bahâdur, fol. 7^b.

To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âşaf-ud-Daulah Bahâdur, fol. 8^a.

To Sartârâz-ud-Daulah Bahâdur, fol. 8^a.

To Nawwâb Haydar Beg Khân Bahâdur Nuşrat Jang, Nâ'ib of Nawwâb Âşaf-ud-Daulah Bahâdur, foll. 8^b–12^b.

To Nawwâb Mukhtâr-ul-Mulk Madâr-nd-Daulah Bahâdur, uncle of Shâh 'Alam, fol. 12^b.

To Sayyid Akbar 'Ali Khân Bahâdur Mustaqim Jang, uncle of prince Jahândâr Shâh, foll. 13^a–15^a.

To Sayyid Mubârak 'Ali Khân Bahâdur Firûz Jang, Nâzim of Bengal and son of Nawwâb Mir Muhammed Ja'far Khân, foll. 15^b–16^a.

To Khân Khânâna Nawwâb Mir Muhammed Ridâ Khân, Nâ'ib of Nawwâb Mubârak-nd-Danlah, fol. 16^b.

To Sayyid Hasan Ali Khân Bahâdur Bahrâm Jang, eldest son of Khân Khânân Muzaffar Jang, foll. 17^a–17^b.

To Sayyid Muhammad Taqî Khân Bahâdur Dilâwar Jang, youngest son of Khân Khânân Muzaffar Jang, fol. 17^b.

To Asad-ud-Daulah Muhammad Zaki Khân Bahâdur Basâlat Jang, son-in-law of Khân Khânân Bahâdur, fol. 18^a.

To Nawwâb Sayyid Band-i 'Alî Khân Bahâdur, second son-in-law of Nawwâb Khân Khânân Bahâdur, fol. *ib.*

To Nawwâb Khân Zamân Bahâdur Nâdir Jang, better known as Nawwâb Shujâ' Qulî Khân, son of Nawwâb Munir-ud-Daulah, deceased, of Shâh 'Âlam's time, fol. *ib.*

To Nawwâb 'Abbâs Qulî Khân Nuşrat Jang, youngest son of Nawwâb Munir-ud-Daulah Nâdir Jang, fol. 19^a.

To Sultân Dâ'ûd Mirzâ, son of Shâh Sulaymân Husaynî of Persia, fol. *ib.*

To 'Aqûd-ud-Daulah Sayyid Muhammad Khân Shir Jang Kirmâni, fol. 19^b.

To Nawwâb Amir Khân Ilahâbâdi, son of Khân 'Âlam Nawwâb Baqâ Ullah Khân Ni'mat Ullâhi, foll. 20^a–20^b.

To Mukarram-ud-Daulah Sayyid Muhammad Khân Hashmat Jang of Jahângîr Nagar, fol. 20^b.

To Khân Jahân Khân Jasârat Jang, governor of Hugli, fol. *ib.*

To Mirzâ Gulâm Husayn Khân Sâbit Jang, fol. 21^a.

To Sayyid Gulâm Husayn Khân, son of Nawwâb Hidâyat 'Alî Khân Asad Jang, of Dihli, fol. *ib.*

To Tafâddul Husayn Khân, vakil of Nawwâb Âşaf-ud-Daulah, fol. *ib.*

To Hasan Ridâ Khân of Murshidâbâd, grandson of Mahâbat Jang, fol. 21^b.

To Mirzâ Muhammad Kâzim Khân, son-in-law of Hasan Ridâ Khân Murshidâbâdi, fol. *ib.*

To Mir Muhammad Sa'îd Khân Tabâ-Tabâ, brother of Nawwâb Mukhtâr-ud-Daulah, fol. 22^a.

To Khwâjah 'Ayu-ud-Din Khân, fol. *ib.*

To Mirzâ Muhammad Khalil Işfahânî, vakil of Du'lfaqar-ud-Daulah Nawwâb Najaf Khân, foll. 22^b–23^a.

To Hâkim Shifâ'i Khân, physician to Âşaf-ud-Daulah, fol. 23^a.

To Hâkim Athar 'Alî Khân 'Azîmâbâdi, fol. 23^b.

To Muhammad Husayn Khân 'Azîmâbâdi, son of Zâ'ir Husayn Khân, fol. 24^a.

To Barq Andâz Khân, *through* Nawwâb Majd-ud-Daulah, fol. *ib.*

To Mirzâ Atâ Beg Khân Kâbulî of A'zamgarh, fol. 24^b.

To Makramat Khân 'Azîmâbâdî, fol. 24^b.

To Shâh Gûlâm 'Alî Sâhib, fol. *ib.*

To Mir Qamar-ud-Dîn, with the *takhallus* Minnat. of Dibli, entitled Malik-us-Shu'arâ, fol. 25^a.

To Shâh Muhammad Ajmal Ilahâbâdî, with the *takhallus* Ajmal, fol. 25^a.

To Mirzâ Muhammad Muhsin Jahângîr Nagari, fol. 25^a.

To Mirzâ Bû 'Alî, Risâlahdâr in the time of Nawwâb 'Alî Jâh, fol. 25^b.

To Mahârâjah Dhirâj Mâdho Râo Sindhiyah, fol. 26^a.

To Mahârânâ Bhim Singh Bahâdur of Udayapûr, fol. 26^a.

To Mahârâjah Ran Bahâdur Shâh Bahâdur Shamshîr (in the following copy, fol. 40^a, Shîr Jang), ruler of Nepâl, fol. 26^b.

To Mahârâjah Mûdhâjî Bhonslah, ruler of Orissa and Nâgpûr, fol. 27^b.

To Mahârâo Râjah Bishan Singh Bahâdur, fol. *ib.*

To Mahârâjah Swâ'i Rânâ Châtr Singh, fol. 28^a.

To Mahârâjah akîn سرنس (sic) Bahâdur, Râjah of Bundelkhand, fol. 28^b.

To Mahârâjah akîn سندو نجت (sic) Bahâdur, Râjah of Bhandâwar, fol. 29^a.

To Gangâdhar Bâlâjî Dakhni, ruler, of Kâlpî, fol. *ib.*

To Râjah akîn (sic) Bahâdur Dilâwar Jang, fol. 29^b.

To Râjah Siwâjî راوی سادر (sic) Dakhni, fol. 29^b.

To Sadâseo Malhâr Râo Dakhni, secretary to Mahârâjah Mâdho Râo Sindhiyah, foll. 30^b–34^a.

To Mahârâjah Bahâdur, the permanent Nâ'ib to Nawwâb Shujâ'-ud-Daulah, fol. 34^a.

To Mahârâjah Himmat Bahâdur Gushâin, fol. 34^b.

To Mahârâjah Sundar Singh, Diwân of Mubârak-ud-Daulah, the Nâzim of Bengal, fol. *ib.*

To Amir-ul-Mulk Intiyâz-ud-Daulah Mirzâ Râjah Mahârâjah Gobind Râm Bahâdur Sipihâdâr Jang who was then staying at Calcutta as an ambassador of Nawwâb 'Asaf-ud-Daulah, fol. *ib.*

To Sewâo Pannah Râo Dakhni, a chief of Mâdho Râo Narâyan Peshwâ Dakhni, fol. 35^a.

To Râjah Chait Singh (of Banâras), who, on declining to obey the orders of the Governor-General Warren Hastings, was deposed in A.H. 1196 = A.D. 1781, foll. 35^a–36^a.

To Râjâh Muhîp Narâyan Singh, the successor of Râjâh Chait Singh, fol. 36^a.

To the brother of (in the following copy, fol. 56^a, the Râjâh) Debî Singh, ruler of Purneah, fol. 36^b.

To Ahliyâ Bâ'i (the wife of Khande Râo, the son of Malhâr Râo Holkâr of Indore), fol. *ib.*

To Sarsatî Bâ'i, fol. 37^b.

To Rânî Gulâb Kunwar, wife of Râjâh Balwand Singh. Râjâh of Banâras, fol. *ib.*

To Râjâh Bujhrâj, treasurer of Âsaf-ud-Daulah, fol. 38^a.

The concluding portion of this *Raudah* contains letters addressed to some European Officials, friends, relatives, etc. none of whom is mentioned by name.

Raudah II.

Letters written by the compiler's father to leading Amîrs, friends and relatives:—

To Mubârak-ud-Daulah Sayyid Mubârak 'Alî Khân Firûz Jang, fol. 43^a.

To Khân Khânâñ Mîr Muhammad Riđâ Khân Mużaffar Jang, fol. 43^a–45^a.

To Mahârâjâh Nand Kumâr Râi, Nâ'ib of Mîr Muhammad Ja'far Khân, whose son Najm-ud-Daulah was the Sûbahdâr of Bengal, fol. 45^a.

To Nawwâb 'Alî Ibrâhîm Khân Nasîr Jang, foll. 45^a–52^a.

To Mahârâjâh Sundar Bhâo, fol. 52^a.

To Khânjâhâñ Khân Jasârat Jang, in charge of the Hugli Fort, fol. 52^b.

To 'Abbâs 'Alî Khân, with the *takhallus* Maftûn, son of Nawwâb Ihtirâm-ud-Daulah and brother of Mîr Muhammad Ja'far Khân, fol. *ib.*

To Riđâ Qulî Khân Kirmâni, fol. *ib.*

To Karam 'Alî Khân Murshidâbâdi, a descendant of Nawwâb Mahâbat Jang, fol. 53^a. [Karam 'Alî Khân is the author of a detailed history of Bengal, from Nawwâb 'Alî Wârdi Khân Mahâbat Jang, to A.H. 1186=A.D. 1772: see No. 699.]

To I'tibâr 'Alî, Nâzîr of Munnî Begam, wife of Nawwâb Mîr Muhammad Ja'far, fol. 53^b.

To Hâjî Sa'âdatmand Khân, Nâzîr of Nawwâb Mubârak-ud-Daulah, fol. *ib.*

To Shaykh Khayr Ullah Sarhindî, fol. 54^a.

To Hâjî Ahmad 'Alî, with the *takhallus* Qiyâmat, of 'Azhîmâbâd, fol. 54^b.

To Khâdim Husayn Khân 'Azîmâbâdi, fol. *ib*

To Hakîm Sayyid Shâh Muhammad Fâsih 'Azîmâbâdi, fol. 55^a.

To Shâh Muhammad Ajmal Ilâhâbâdi, Sâjjîdah Nâshîn of Shâh Afdal Ilâhâbâdi fol. 55^a.

To Tafâddul Husayn Khân, who, as an ambassador of Âsaf-ud Daulah, was then in Calcutta, fol. 55^b

To Mîr 'Abd-ur-Râhi'm Khân, Munshi of Munnî Begam, fol. *ib*.

To Mirzâ Askâri 'Azîmâbâdi, fol. 56^a.

To Shaykh Qudrat Ullah 'Azîmâbâdi, an influential merchant, fol. 56^b

To Sayyid Afdal Ali Khân, son of Sayyid Fâqîl 'Ali Khân, son of Nawwâb 'Ali Rustam Khân fol. *ib*

To 'Abd-ur-Râshîd Khân 'Azîmâbâdi foll. 57^a.

To Hâjî Raushan 'Ali Murshidâbâdi, fol. *ib*.

To Mîr Qamar-ud Din, with the *tâkhallus* Minnat, of Dihli, entitled Malik-u-sh Shâvarâ, pupil of Mir Shams-ud Din Faqîr 'Abbâsî fol. 58^a

To Shaykh 'Ali Bakhsh with the *tâkhallus* Maftûn, of 'Azîmâbâd fol. *ib*.

To Khwâjah Amin ud-Din, with the *tâkhallus* Amin, of 'Azîmâbâd, fol. 58^b

To Mirzâ Mazhar 'Ali Murshidâbâdi, teacher of Nawwâb Mubârak-Daulah, fol. *ib*.

To Hâjî Muhammad Sâhib, brother's son of Khwâjah Muhammad Wâjîd, entitled Fâkhr-ut-Tujjâr, fol. *ib*.

To Khwâjah Lutf Ullah, son of the aforesaid Fâkhr ut-Tujjâr, fol. 59^a.

In the name of the aforesaid Khwâjah Lutf Ullah to Hâjî Muhammad Sâhib, fol. *ib*

To Khwâjah Afdal Ullah, better known as Khwâjah Afzûn, foll. 59^b-67^a.

To Khwâjah Asad 'Ali, son of Khwâjah Afdal Ullah, foll. 67^a-68^a.

To Khwâjah Gulâm Husayn, sister's son of Khwâjah Afdal Ullah foll. 68^a-68^b.

To Khwâjah Muhammad Hayât, fol. 68^b.

To Munshi Râi Sarat Singh (in the following copy, fol. 112^a, Sarb Sukh) 'Azîmâbâdi, fol. 69^a.

To the son of the aforesaid Râi fol. *ib*.

The remaining portion, foll. 69^a-73^a, contains letters addressed to relatives, friends and other contemporaries, without any name.

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work.

Written in careless Ta'liq.

Dated 8 Dulhijjah, A.H. 1251.

Scribe : شیخ جہمون

No. 885.

fol. 118 ; lines 16 ; size 9×6 ; $7\frac{1}{4} \times 4$

The same.

Another copy of the Riyâd-ul-Munsha'ât, beginning as above.

The preface to the Şuhuf-i Ibrâhim, found in the preceding copy, is wanting here.

Written in a careless Ta'liq.

Dated A.H. 1271.

The seals and notes of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 886.

fol. 297 ; lines 21 ; size $14\frac{1}{4} \times 8\frac{3}{4}$; $10 \times 5\frac{1}{2}$.

طلسمات خیال

TİLISMÂT-I KHAYÂL.

A large collection of letters addressed by the author to the emperor Şâh 'Âlam, Wazîrs, Amîrs, distinguished persons and friends, together with models and specimens of various official forms and documents ; forms of letters intended for all classes of society ; description of feminine charms ; riddles etc., edited by the author's son.

Beginning :—

سوان دیده معنی و گلکونه عارض سخن حمد بهار پیاری گلشن

پروپریتیست الخ

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlah Kewal Râm and edited them in the present form, A.H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism* :—

طلس اول مشتمل بر عرایض و صفاتی که بجناب حضرت اعلیٰ خاقانی ظل
سبحانی و وزاری نامدار و اموری کامکار و دوئتمذدان عالیشان
ذوالمجد و الاحسان در تهذیت و مبارکباد ثبت فرموده اند *

طلس دوم مشعر بر نمایق حسن طلب و حسن ارسال و حسن رسید که
از جانب بزرگان روزگار و خود بدوسنان مرقومه نموده اند *

طلس سوم مبنی بر مکاتیب عارف اسالیب شوقیه و سفارش نامجات
و دست آویز ملازمت و فریغه ملاقات نزگان زمان و اعیان
دوران و تعزیت نامجات است *

طلس چهارم متنضم بر مکاتبات فصاحت سمات معاملات ملایی و ملکی
است *

طلس پنجم محتوی بر بعضی اسناد و الفاظ است *

طلس ششم بر مداعیه و نغزو سرایی محبوب اشتمال دارد *

طلس هفتم مشتمل بر بعضی قصاید و منفیت و صفات و خرایت و معیمات
است *

Almost all the headings are omitted. The tract on feminine charms, entitled *مرأة العمال*, and written in imitation of Sā'ib's tract on the same subject and of the same title, begins thus on fol. 259^b :—

ای آنکه بزی ترا میخواهیم
خیزی همچو ماه ترا اخترا آنکه

The seventh *Tilism* on Qaṣā'id, riddles, etc. begins on fol. 294^a.
Written in ordinary Ta'siq.

Not dated; 19th century.

A note in the handwriting of the donor, showing the date of receipt of the MS., 11 Rabi' I. A.H. 1280, is found on the title-page.

No. 887.

foll. 121 : lines 15 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

حديقة الارشاد

HADÎQAT-UL IRSHÂD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc., etc. in prose and verse.

Author: Muhammad Sâdiq, poetically surnamed Akhtar
صادر المتخلس باختر

Beginning :—

بانشای سپس بداع نگاری زک ابر قلم آنچ

The author, a native of Bengal, wrote this work by the desire of Nawwâb Muhammad 'Ali Khân Bahâdur Sipihdâr Jang, in A.H. 1226 = A.D. 1811. His contemporary biographer, the author of the *tâkhallus* Akhtar, belonged to the Qâdi family of Huglî, near Calcutta. He spent a long time at Lucknow under the patronage of Gâzî-ud-Dîn Haydar (A.H. 1229—243 = A.D. 1814—1827) who honoured him with the title of *معلم الشعر*. He died at Lucknow after the Mutiny. The works written by him are: محمد حدرة - نور الانشاد - صبح صادر - اردوی ریخته دیوان فارسی - نقود الحکم.

Written in fair *Tâ'liq*, most probably by the author himself, as would appear from the colophon.

No. 888.

foll. 85 ; lines 21 ; size $9\frac{1}{4} \times 6$; 7×4 .

رقات اولاد حسن بخاری

RUQA'ÂT-I AULÂD HÂSAN BUKHÂRÎ.

The letters of Sayyid Aulâd Hâsan ul-Bukhârî ul-Qannaujî سعد اولاد حسن البخاری القنوجی, edited and collected by Faâl-ur-Râhmân فضل الرحمن.

Beginning :—

حمد جلیل و ثنای جمیل مر آن منسی ندرت نکار قدرت را که بیک
گردش قلم آنچ

In the preface the editor Faḍl-ur-Rahmān says that he collected these letters in A.H. 1249 = A.D. 1833 and divided them into three classes (*Majlis*), as follows :—

مجلس اول در مکنوبات مطولة. fol. 2^b

مجلس ثانی در نامجات. fol. 42^b

مجلس ثالث در رفعت. fol. 71^a

Written in ordinary *Ta'līq*.

Not dated : 19th century.

No. 889.

fol. 130 ; lines 13 : size 10 $\frac{3}{4}$ x 6 ; 7 $\frac{3}{4}$ x 4.

نواذر المجامع

NAWĀDIR-UL-MAJĀMI'.

A collection of letters and specimens of refined prose-compositions.

Author : Mahtāb Rāi Pandit, with the poetical *nom de plume* Miskin : مسکن رای بندت المختلس به مسکن.

Beginning :—

شکر فشنگی طوطی : نکین بال شیوهین مقابل زبان بدمعزی ثنای عالم

ذولیست الخ

The author calls himself a pupil of Pandit Lachhmi Rām. The work, divided into four sections, consists of detached prose-pieces ; letters written by the author himself to his friends ; letters written by the author at the request of his friends ; official letters, etc.

Written in ordinary *Ta'līq*.

Not dated : 19th century.

No. 890.

fol. 14 : lines 10 ; size 9 x 5 $\frac{3}{4}$; 7 x 4 $\frac{1}{4}$

A very modern collection of a few short letters, addressed to parents, relatives and friends.

Beginning :—

قبلاً بِرَحْقِ كَعْبَةِ مَطْلُقِ دَامَتْ ظَلَالُ اجْلَاءِ - آدَابُ وَتَسْلِيمٌ بَصَدِ تعظيم الخ

The collection is preceded by some versified *مُجَانِسَات* in Persian.

Written in careless Ta'liq.

Not dated: 19th century.

The copy is in a damaged condition.

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

toll. 42 ; lines 13 ; size $7\frac{3}{4} \times 4\frac{3}{4}$: $5\frac{1}{4} \times 2\frac{1}{2}$.

أنيس العشاق

ANÎS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical metaphors and similes applied to female beauty, with numerous quotations and examples from classical poets.

Author: Hasan bin Muhammad, entitled ash-Sharaf, generally called ar-Râmi.

حسن بن محمد الْمُلَقَّبُ بِالْمُتَصَرِّفِ الْمُسْتَهْرِبِ الْرَّامِيُّ *

The MS. is defective at the beginning, and opens abruptly thus:—

..... دست تصرف داد و صحیفه این یک را برموز کتب
آسمانی موسوی کردانید و تحف تجییات بروضه مقدس آن سیدی که لوای
رسالت بحکم آن اوضاع از فوش بر عرش کشید *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Naṣîr-ud-Dîn Tûsî, during the reign of Sultân Uways of the Ilkhâni dynasty (who reigned A.H. 757-776 = A.D. 1356-1375).

The date A.H. 826 = A.D. 1422, assigned by Hâj. Khâl. vol. i. p. 487, to the composition of the work seems to be erroneous. Hâj. Khal. vol. iii. p. 21 assigns a still later date: viz. A.H. 878 = A.D. 1473, to another work of Râmi, also dedicated to Sultân Uways; namely, a commentary on Rashid-ud-Dîn Waṭwâṭ's حدائق الصور, comp. Ethé, Bodl. Lib. Catalogue, No. 1340. Rieu Supplement, p. 268^b, No. V; W. Perteh, Berlin Catalogue, p. 85, No. 1; Rosen, Persian MSS., p. 284, No. 4.

The work is divided into nineteen chapters, treating severally of the various parts, from head to foot, as follows.—

1. در صفت مو hair, fol. 4^a.
2. در صفت جبین forehead, fol. 7^b.
3. در صفت ابرو eyebrow, fol. 8^a.
4. در صفت چشم eye, fol. 10^b.
5. در صفت مژه eyelash, fol. 13^a
6. در صفت رو face, fol. 13^b.
7. در صفت خطّ down, fol. 15^b.
8. در صفت خال mole, fol. 18^b.
9. در صفت لب lip, fol. 20^b.
10. There is a lacuna after fol. 22^b and the earlier portion of the chapter on “teeth,” در صفت دندان, is missing.
11. در صفت دهان mouth, fol. 24^a.
12. در صفت زنخدان chin, fol. 25^b.
13. در صفت گردن neck, fol. 27^a.
14. در صفت بر breast, fol. 27^b
15. در صفت ساعد fore-arm, fol. 28^b
16. در صفت انگشت finger, fol. 29^b.
17. در صفت قد figure, fol. 30^b.
18. در صفت میان waist, fol. 33^a.
19. در صفت ساق (wrongly written here ساق instead of ساق), leg, fol. 34^a.

For other copies see G. Flügel i, p. 414; Rieu ii, p. 814; Ethé, Bodl. Lib. Cat. No. 1339; Ethé, Ind. Office Lib. Cat. No. 2035; Rieu, Supplement, p. 268; W. Pertsch, Berlin Cat. 85, 2; E. G. Browne, Camb. Univ. Lib. Cat. p. 273. Lithographed with the خواص الحیوان of Muḥammad Taqī Tabrīzī, Persia, A.H. 1279-1283. Translated and annotated by Cl. Huart, Anis-el'ochchāq, Traité des termes figurés relatifs à la beauté, par Cherefeddīn Rāmī, in “Bibliothèque de l'école des hantes études”, fasc. 25, Paris, 1875.

Written in fair Nasta'liq.

Not dated; 19th century.

No. 892.

fol. 86: lines 11-14; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

شہستان نکات و گلستان لغات

SHABISTĀN-I NUKĀT WA GULISTĀN-I
LUĞĀT.

A curious work containing a collection of conceits in the form of puns, in prose and verse.

Author: Fattâhi: فتاحی

Fattâhi, whose original name was Muḥammad Yaḥyā Sibak فتحی سبک, also adopted the *takhallus* Tuffâhi, فتحی خواری and Astâri سرای. He was a native of Nishâpûr, and flourished in the reign of Shâh Rukh (A.H. 807-850 = A.D. 1404-1446). He died in A.H. 852 = A.D. 1448. See Ḥabib-us-Siyar, vol. iii, Juz 3, p. 148, and Taqî Kâshî. Oude Cat. p. 19. Another of his works *Husn wa Dil*, i.e. 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl. Lib. Cat. No. 1343), has been translated into English by W. Price, *Husn-oo-dil* a pleasing allegory, etc. Worcester, London, 1828 (see also R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna 1889, and H. Ethé, Neupersisch Litteratur in 'Grundriss der iranischen Philologie,' vol. II, p. 334. 1896-1897).

The present work, also styled شہستان نکات or شہستان خجال, is noticed in Rieu ii, p. 741; G. Flügel, vol. i, p. 587; Ethé, Bodl. Lib. Cat. No. 1344; Ethé, Ind. Office Lib. Cat. Nos. 2037-2039; W. Pertsch Berlin Cat. p. 986; Fleischer, Cat. Lips. p. 399; A. F. Mehran, p. 31; Weiner, *Jahrbücher*, vol. 64, *Anzeigebatt*, p. 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus:—

از روحات روح نبوت عالی اللہ علیہ وسلم بوسی بدزون دل

از پا قناده رسید و فیول طرح این نسخه برایت رو دمود آخ *

The work is divided into eight *Bâb*, each subdivided into several *Fasl*, as follows:—

Bâb I. on fol. 2^o, in five *Fasl* الداب الاول في الاعمال والاسلام

Bâb II. on fol. 13^o, in three *Fasl* الداب النابي في ذكر الملوك واعوانهم

Bâb III. on fol. 19^o; in four *Fasl*, الداب الثالث في العلم

Bâb IV, on fol. 26^a: in three *Fâṣl*.
 باب الرابع في ذكر الزهاد والعباد
 Bâb V, on fol. 29^b: in five *Fâṣl*.
 باب الخامس في طلاق والاختلاف
 Bâb VI, on fol. 40^b: in four *Fâṣl*.
 باب السادس في الكسب والعقوفة
 Bâb VII, on fol. 49^b: in ten *Fâṣl*.
 باب السابع في المسئليات
 و المشهيات

Bâb VIII, on fol. 71^c: in four *Fâṣl*.
 باب الثامن القواعد المتفوقة

The first chapter of the *Şhabistân-i Nukât* has been edited with Turkish commentary German translation, and notes by H. Ethe Leipzig, 1868. A commentary on the entire work, composed by Hâji Muhammed Bahrâm ibn Akhwund Mullâzâdah, known as Mullâzâdah-i Mullâ Giyâş-ud-Dîn, and dedicated to Abul Muazzaf Sayyid 'Abd-ul-'Azîz Bahâdur Khân, is noticed in Ethé Ind. Office Lib. Cat. No. 2010. The present copy is full of marginal and interlinear glosses, some of which are said to be by the aforesaid Hâji Muhammed Bahrâm (deceased): حاجی محمد بهرام علیه الرحمة والغفران: (see fol. 79^b).

The text is followed by a commentary on the Arabic verses in the work, foll. 80^a-86^a, beginning thus:—

لو هدم الصادق سد السداد الخ سداد يفتح سين مممهلة راستي
 است هدم ویران کردن است سد استحکام دادن چیزیست الخ

Written in fair Ta'liq by سعیان احمد. The colophon of the text is dated Banâras, 12 Shawwâl, A.H. 1241, and that of the commentary, also Banâras, 1 Ramadân, A.H. 1241.

No. 893.

fol. 89: lines 14; size 9 x 5; 6 x 3.

تحفة سلطاني

TUHFÂH-I SULTÂNÎ.

A collection of Persian and Turkish proverbs

Author: Muhammed Ibrâhîm bin Zayn-ûl-Âbidîn Nasîri محمد بن زین العابدین نصیری

ابن زین العابدین نصیری

Beginning:—

حمد بیمثال و سپس بیهمال مالک امک ذوالجلال را سراست الخ

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages:

شمع شنس طنو و ملاه ده خ. گلا شاه سلطانی حسینی ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف, are followed by the collection of Persian proverbs under the same letter.

Şâh Sultân Husayn was most probably identical with the celebrated Abul Gâzî Sultân Husayn Bâiqarâ (A.H. 873-911 = A.D. 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'liq with an illuminated head-piece

Not dated; 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshid Nawwâb of Patna are found at the beginning and end of the copy.

No. 894.

fol. 68; lines 13; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

رساله معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logographs.

حسین بن محمد بن موسی بن جعفر بن احمد بن حسین بن الحسنی.

Beginning:—

رسام آنکه از نیف و درکیم معمای جهان را داده ترتیب
..... اما بعد معروض آنکه فیروز حقیر حسین بن محمد الحسنی را
چند معمر بود الخ *

The author, who in the colophon to the present MS. is called میر حسن المشتهر بالشفعی, was a native of Nîshâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mir 'Alî Shîr, and died A.H. 994 = A.D. 1498. The author is better known as امیر حسین معمای نیشاپوری. See Rosen, p. 123. See also *Habib-u-Sivar*, vol. iii. Juz 3. p. 340. Comp. also *Hâj Khat* vol. v. p. 638; *Rieu* ii. p. 650; W. Pertzsch. p. 117; Ethb. Bodl. Lib. Catalogue. No. 1353-1356; *Garein de Tassy. Journal*

Asiatique, 1847, vol. x, p. 357. A commentary on the work by the author's pupil Shâdiq Ruknî is noticed under No. 213, and Ethé, Bodl. Lib. Catalogue, No. 1356. A Turkish commentary by Surûrî is mentioned in Rieu, *loc. cit.*

Some folios after the first are missing.

Written in Nim-Shikast with marginal notes throughout

Dated 12 Muhârâm, A.H. 1096

Scribe: علام محمد بن عبد الوهاب الصدقي الديلمي.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khwurshid Nawwâb of Patna are found in several places.

No. 895.

fol. 81: lines 15; size $10\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The same.

Another copy of Husayn bin Muhammad's treatise on riddles and logographs, beginning as above.

The original treatise is preceded by Mu'ammâs on the ninety-nine names of God, and begins thus: —

الله — نیست حد خامه از قم اله ده زدن ناید زبان دارد نگاه

The copy is full of marginal notes

Written in a careless Indian Ta'liq.

Not dated: 19th century

No. 896.

fol. 60: lines 15; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

The same.

A very much damaged and defective copy of Husayn's riddles, beginning as usual

The first six folios are written in fair Nasta'liq and the remaining in ugly Ta'liq.

Copious marginal notes throughout the copy.

Not dated: 19th century.

Scribe: شاعر الله.

No. 897.

foli 102; lines 17; size 6 x 3 1/4; 5 1/4 x 3

جام جم

JÂM-I JAM.

A commentary on Husayn bin Muḥammad's treatise on riddles.

Commentator: Rûp Kishore Sâqî son of Râi Nawal Kishore
دوب کشور ساقی ولد رای نوال کشور
Beginning.—

ای معمنی حکمت دو طبق
بر نظر فهم نه و خبیع و شریف ...
اما بعد گذارش عینکماید بخدا روپ کشور ساقی ولد رای نوال
کشور که بیش نهین بحکم سل شرح بسانه همی کبوی و عجزی

* الخ

In the preface the commentator, a Hindû Kâyah of Akbarâhâd, says that four years before writing the present work, he wrote a commentary on the *رسالہ صغری* of 'Abd-ur-Rahmân Jâmî. He then mentions several works on riddles as his sources, particularly the commentary by Muḥammad bin 'Alî *النندادی*. He adds further that he wrote this commentary at Nawwâb Ganj, in Bareilly, of which place he was the *Tâhsildâr*, for his son Kanhayyâ Lâl. The date of completion of the work, given at the end, is A.H. 1249 = A.D. 1833.

The commentary itself begins thus:—

فقام آنکه از تالیف و تکیب د. حمد و نعمت که فاتحه کلام
است الفاظ معما و تالیف و تکیب و دشیبه و تبدیل و بکمال و سخایص
و نصیص و اسما که از اتمال معمنی اسما ایه *

The text is indicated by the letter م and the commentary, by ح.

An alphabetical index of the names on which the Muammâs are written, is given at the beginning of the copy.

Written in fair *Nasta'liq*

Dated Lucknow, 14 Jumâdâ I, A.H. 1263.

Scribe: میرا لال کول

No. 898.

foll. 36; lines 15; size $7 \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح معنا

SHARH-I MU'AMMĀ.

A commentary on the *معجمی مهوسی* of Jāmī (see No. 180, xii).

Beginning:—

اروف حمد و سنایش حکیم کارسازی را که ذات با جلالتش از سمت

تسنیفه و تخلیلیں مسجور و معور است *

The commentator does not reveal his name, but from the words قدس سرہ, added after the name of Jāmī, it is evident that it was written after Jāmī's death, which took place in A.H. 898 = A.D. 1492. The work is dedicated to 'Abd Ullah Bahādur Khān ابو الغازی عبد الله بهادر خان.

Written in learned Nastalīq, with a small illuminated head-piece

Dated Jumādā I, A.H. 998.

No. 899.

foll. 184; lines 19; size $10\frac{1}{4} \times 5\frac{1}{2}$; 8 + 4:

جامع التمثيل

JĀMI'-UT TAMŞİL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs.

Author: Muhammad 'Alī Jabalrūdī محمد علی جبل رودی

Beginning:—

سپس بیحد و سنایش بیعد بی متنی را سرد که بایمای دلکشای

* انج

We learn from the preface that the author came to Haydarābād in A.H. 1054 = A.D. 1644, in the time of Sultān 'Abd Ullah Quṭub Shāh, and was admitted to the literary assemblies held by the Wazir Shaykh Muḥammad ul-Khātūn, in one of which the collection of Turkish proverbs made by order of Shāh 'Abbās was highly spoken

ot. This incident induced the Wazir to wish to have a collection of Persian proverbs, and he asked the author to compile one. Hence the present work.

The proverbs are alphabetically arranged, and each letter forms a *Fast*.

A copy of the work is noticed in Rieu ii. p. 773. A very similar work of this author, entitled *عجمان الاعمال*, but with a different preface, is noticed in the Catalogue of the Bûhâr Lib. vol. i. p. 211. Lithographed in Teheran, A.H. 1285 and 1302. See *Mélanges Asiatiques* vol. v. p. 522.

A collection of Persian and Hindûstâni Proverbs, with English equivalents, has been published by Thomas Roebuck, Calcutta, 1824.

Written in ordinary Nasta'liq

Not dated. 18th century.

No. 900.

fol. 255 : lines 11 : size 12 x 7 ; 7 $\frac{3}{4}$ x 4.

The same.

Another copy of Muhammad 'Ali Jabalrûdi's *Jâmi' ut Tamsil*, beginning as usual

Written in Nasta'liq

Dated Teheran, A.H. 1241

Scribe. *محمد علی*.

No. 901.

fol. 51 : lines 13 : size 8 x 5 , 6 x 3.

طبع الاعمال

MAJMA'-UL AMSÂL.

An extract from Muhammad 'Ali Jabalrûdi's *Jâmi' ut Tamsil*, beginning as usual.

*سپس بیکد و سدایش بیعد اخ **

The anecdotes, explanations, illustrations, etc., found in the original work, are omitted throughout, and the preface is immediately followed by a bare list of the proverbs arranged, like the original, in alphabetical order.

Written in fair Tâliq.

Not dated. 19th century.

No. 902.

fol. 262, lines 16: size $9\frac{3}{4} \times 6\frac{1}{2}$; 7×4 .

صفت كائنات

SIFAT I KÂ'INÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described.

Author: Siyâl Kûtî Mal, poetically surnamed Wârastah. سالکوئی مل المخلص به وارسنه.

Beginning —

حمد سخن آفرینی که دلایلی صاف باطنان روزنخة الصفا گردانیده

* الخ

The work itself begins thus with a rhetorical description of سم الله on fol. 3^b —

سمله رنگین کلامی بعرفت سم الله است که حسن آغاز امور
و آغاز حسن الخ *

The author, who does not give his name has already been mentioned in connection with his work مصطلحات الشعر (see Nos. 812-813). The title of the work and author's name are thus endorsed on the title-page سالکوئی مل وارسنه.

The date of composition of the work, given in the preface, is A.H. 1171 = A.D. 1757.

Comp. Rieu iii. p. 1006 and 1024 where the work is called صفات كائنات which seems to be a more appropriate title. Edited with marginal notes by Dînâdayâl and Dhanpat Râî. Lucknow, 1878.

Written in ordinary Nastâliq.

Dated 5 Jumâdâ II, A.H. 1235

Scribe: اسرئی سرتان.

No. 903.

fol. 294: lines 14, size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The same.

Another copy of Wârastah's Şifat-i Kâ'inât, beginning as above. There is a lacuna after fol. 9^a, and the last four lines on fol. 8^b

and the first nine lines on fol. 9^a of the preceding copy are wanting here.

Written in fair Ta'lîq

Dated A.H. 1200.

Scribe: عوچي لعل.

A seal, bearing the inscription *الْمَسْدَى الْفَالِقُ*, and dated A.H. 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirzâ Asad Ullâh Khân Gâlib, who died in A.H. 1285 = A.D. 1859 (see No. 441).

No. 904.

fol. 47; lines 12; size 7 $\frac{1}{2}$ x 6; 5 $\frac{1}{4}$ x 3 $\frac{1}{2}$.

رسالة معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logographs.

Author: Nâsir 'Alî ul-Husavî ul-Aszâri
Beginning: —

حمدَ مَيْكَنْمَ خَدَوْنَدِيْ؛ إِنَّهَا عِلْمٌ أَسْمَى دَرْدَمَ بَعْلِمَ نَمَوْدَ الْخَرِّ *

The author wrote this treatise at the request of one *Gulâm Imâm*.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one *Gulâm Imâm*, whose name is expressed by a logograph, fol. 2^a, sent a riddle to the author which he received through his friend *Shaykh Muhammed Hasan*. The author then wrote this treatise as a sort of commentary on the said riddle. The logograph referred to above is the following verse: —

بلین مهرا شوای گلسن اس — گفته ام سه دار نامش روشن است

It is worked out on the margin thus: —

از بلین هزار خراسنه شده توادعاً و از هزار حرف خ و لفظ گلشن که
چهار حرف دارد به مذکور است چهار عذر برتریت طبعی هوایش حرف
دوم باشد که ل داشد و چون لفظ ام سه نویت نکویدند مجموع غلام امام
سخنوار آید *

In the colophon, dated Kānpūr, Dulhijjah, A.H. 1268, the scribe Wāris 'Alī Sayfī وارث على سيفي mentions the author in the present tense. The colophon, fol. 32^a, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logographs. It begins thus:—

نقادان عیز سخندازی و نقابن کنوز معانی نیکو داند که حل
و عقد نغزو معما ده اعمیست این *

Written in fair *Nasta'liq* with occasional marginal notes. The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshīd Nawwāb are found at the beginning and end of the copy.

SCIENCES.
ENCYCLOPAEDIAS.

No. 905.

foli. 183, lines 13; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

دانش نامه جهان

DÂNISH NÂMAH-I JAHÂN.

A work on physical science

Author: Giyâş-ud-Dîn 'Ali 'Imrân bin 'Ali Mîrân ul-Husaynî
عیاث الدین علی عمران بن علی میران الحسینی الامقیانی (who
flourished in the seventh or eighth century of the Hijrah).

Beginning:—

سزاوار ستایش و سپاس مددعی است که دانشی دانی

The work is divided in ten *Fâsl*, twenty *Asl*, four *Natâ'ij* and a *Khâtimah*, treating of natural philosophy: meteorology, as vapours, rain, winds, thunder, shooting stars, etc.; mineralogy; botany; physiology; psychology, and anatomy.

For other copies see Rieu, ii., p. 439; W. Pertsch, Berlin Catalogue, p. 372; Ethe, Bodl. Lib. Catalogue, No. 1456; Ethe Ind. Office Lib. Catalogue, Nos. 2173-2174.

Written in ordinary *Tâ'liq*.

Not dated: 19th century

The folios have been placed in new margins.

No. 906.

fol. 384, lines 35: size $15\frac{1}{4} \times 8\frac{3}{4}$: $11 \times 5\frac{1}{2}$.

دَرَةُ التَّاجِ لِغَرَّةِ الدَّبَّاجِ

**DURRAT-UT-TÂJ LI-ĞURRAT
UD-DUBÂJ.**

A good and well-written copy of a vast encyclopaedia of philosophical sciences.

Author: Qutb-ud-Din Maḥmūd bin Maṣ'ud bin Muṣliḥ uṣ-Shīrāzī.
فَطْبُ الدِّينِ مُحَمَّدُ بْنُ مَعْصُودٍ بْنُ مُشْلِحٍ الْشِّيرَازِيِّ.

Beginning. --

اَكْرَجَهُ بْنُ غَمِيرِ اَبِي اَبِي كِيَاسَتْ وَخَنْطَرِ اَعْجَنْتْ فَرَاسَتْ بُوشِيدَةَ نَيْسَسَ
كَهْ نَعْتَ جَلَالَ بِوَيْدَتْ وَوَصْفَ كَمَالَ اَوْنَيْتَ رَشَّكَرَ عَوَّادَ نَعْمَ سَيْ
نَهَيْتَ النَّعْ

Qutb-ud-Din Shīrāzī the most eminent disciple of Khwājah Nasīr-ud-Din Tūsī (i. a. h. 672 = a. d. 1274), and according to Taqī Auḥādī, fol. 583^a, the sister's son of Shaykh Sādī, was born in Shīrāz a. h. 634 = a. d. 1236. Besides the present work he wrote several others, mostly in Arabic, on philosophy, medicine and astronomy, see Brock, ii, p. 212. He died on Sunday, 17 Ramadān, a. h. 710 = a. d. 1310.

Regarding the word "Dubāj" in the above title Dr. Rieu, p. 434, informs us that Amīrah Dubāj was the hereditary title of the Ishāqāwānd or Ishāqīyah princes of the Bayah Pas, or Western Gālān, whose capital was Fūman, and for one of whom the Durrat-ut Tâj was composed. According to the preface in our copy, Dubāj, for whom the author wrote the work, was the son of Fil Shâh bin Rustam Shâh. His name is introduced thus fol. 2^a. --

شَهْرَ يَلَانِ سَعْدَمْ سَاطُونِ جَدَلِ وَدِيلَمِ جَمْسِيدِ عَبْدِ سَكَنْدَرِ وَمَيْتِ شَمْسِ
الْدِينِ وَالْدِينِ فَخْرِ الْمَلُوكِ وَالْمَلَاطِينِ وَمَعِ الْكَفَرِ وَالْمَسْرِكِينِ فَخْرِ الْخَوَالِجِ
وَالْمَدْمِدِينِ مَحْىِ الْعَدْلِ فِي اَعْمَالِمِنِ اَظْبَرِ الْحَقِّ وَالْمَدْرَاهِينِ الْمَخْصُوصِ
بَعْذَيْتِ بَنِ اَعْمَالِمِنِ دَبَّاجِ بَنِ السَّلَطَنِ السَّعِيدِ حَسَنِ الْمَلُولِو، الْدِينِ وَيَلَتَّاهِ
بَنِ الْمَلَكِ الْمَعْظَمِ سَيْفِ الدِّينِ سَتَمِ بَنِ دَبَّاجِ *

For the genealogy of *Dubâj*, the author refers to histories of the kings of Mâzandarân and traces it from *Âdam* thus.

درâج بن فیلشہا بن زنم بن دراج بن خیلو بن شوف الدوّله بن سلطانشہا بن دراج بن ادکن بن جیحون بن فیض خسرو بن ابی نصر بن قیاخسو بن ابی شجاع بن ادکن بن فیض خسرو بن ادکن بن دراج بن حبشه بن حابو بن سرسن بن اسحق بن سلم بن قابوس بن نزوج بن حسن بن شهر بران ویزد بن بلال بن فرسی بن هرمز من اردشیر بن فیروز بن فرسی بن کردان بن دیجان بن دلال بن دهراه بن شپور بن اشک بن اشک بن دار بن بهمن بن اسغدیار بن کشاسیب بن هرمسیب بن کشاسیب بن دیغدیشہ بن کی کشاسیب بن حاشم من عوض بن جم بن جمشید بن کاؤوس بن معبد بن مروان بن هوشنگ بن سیامک بن کیمیر من امیر من لوران بن ازم من سام بن ذمچ من سرهم من علک بن متوسلخ من اخنوچ و شوادیس النبی علیہ السلام بن پیزد بن مهراپیل بن فسان بن اوش من شہست و آدم علی نبیذا و علیہ السلام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazir of Gilân, Muhammad bin Jamâl-ud-Din Muhammad bin حمزی (sic)

صاحب معظم مختار المؤذن فی العاام دستور کیلان مشهور ایران
شمس الدوّله و ادین جمال الاسلام و احسانین محمد بن صاحب اسعب
جمال ادین محمد بن جبریک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtihah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios. The main divisions are the following:—

Fâtihah, on science in general and its branches; in three *Fasl*:—

در سیان فضیلت علم و نعلمیم در حقیقت علم و آنکه تصور علم بدینه است با ممکنست

در بقسم علم و آنچه بدان فعلق دارد در بقسم علم و آنچه بدان فعلق دارد

Jumlah I. On Logic in seven *Maqâlah* :—

آن مستعمل است بیوتد نعلم و بنان روس نواند و (1) on fol. 19^b نیز در آنست *

(2) on fol. 26^a در اکتساب نصوات

(3) on fol. 27^a در فضایا

(4) on fol. 33^a در لوازم فضایا عند الانفوار

(5) on fol. 26^b در حجت

(6) on fol. 39^b در نوع افسوس و ایواحق آن

(7) on fol. 40^b در صناعات بیوگانه که سوغان و جدل و خطاب و شعر و عقایله است *

Jumlah II. On Philosophy proper (فلسفه اولی) in two *Fann* :—

(1) on fol. 44^a در امود عامه جمله مفهومات را

(2) on fol. 52^a در اقسام اعراض وجودی و اعیانی

Jumlah III. On Physics (علم اسفل که علم طبیعی است) in two *Fann* :—

(1) on fol. 62^a در اجسام طبیعی و معرفمات و احکام آن

(2) on fol. 72^a در نقوص و صفات و آثار آن

Jumlah IV. On Mathematics (علم اوسط که علم ریاضی است) in four *Fann* :—

(1) On fol. 82^b در استقسات که عبارت است از کتاب اولدس

(2) on fol. 135^a در بلخیس معجسطی بولیموس

(3) on fol. 173^b در ارثماطیقی به معنی خواص اعداد

(4) on fol. 181^b در علم موسقی به معنی علم ایوان

Jumlah V. On Metaphysics (علم اعلی که علم الهی است) in two *Fann* :—

(1) on fol. 215^b در عقل و آثار آن در عالم جسمانی و دوچانی

(2) on fol. 222^a در واجب الوجود و وحدائیت او و بعوت جلال او

و کیمیت فعل و عنایت او *

Khatimah, in four *Qutub* :—

(1) on fol. 234^b The fundamental principles of faith در اصول (دین).

(2) on fol. 294^b. The secondary points (انچه بحروف دن بعلو دارد).
 (3) on fol. 331^b. Ethics and polities (در حکمت عملی که منحصر است در نهاد اخلاق و سیاست منزلی و مدنی).
 (4) on fol. 367^b. Rules of religious life. Sufism, etc. (در سیار نیچه طالب راه حق را دانستن آن در نیایست قوید در سلوك راه حق).

The contents of the work are fully given in *Jahrbücher*, vol. 88; *Anzeigebüllt*, pp. 17-21. See also Rieu, ii. p. 434; G. Flügel, vol. i, p. 35; Eth¹, Ind. Office Lib. Cat. 2219; W. Pertsch, Berlin Cat. p. 340; Hāj Khal, vol. iii. p. 201; *Mélanges Asiatiques*, vol. ii, p. 57.

Written in small learned Nastalīq.

Dated Haydarābād, Golconde, Rabi I, A.H. 1027.

Scribe: علی بن حسین.

The title-page contains a biographical notice of the author Qutb-ud-Din Shīrāzī (copied from the *Ta'likirah* of Taqī Auhādī), by the donor's father Maulavī Muḥammad Bakhshī Khān, dated 25 Dulqa d. A.H. 1272.

On the same page is a note by Muḥammad Ali ul-Husavī, dated, Sūrat, A.H. 1166.

No. 907.

fol. 376: lines 20: size $11\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

نفائس الفنون

NAFĀ'IS-UL-FUNŪN.

The well-known encyclopaedia of science.

Author: Muḥammad bin Maḥmūd al-Āmulī
Beginning:—

حمد و شاد و شکر بی اندیها حضرت بدشاهی (ا که ایکار اندیکار و انظر).

* الخ

The author, a bigoted *Shī'ah*, flourished during the reign of the Ilkhānī sovereign Sultān Uljātū (A.H. 703-716 = A.D. 1304-1316). Besides this work he wrote commentaries upon the *Kulliyāt* of the Qānūn of Ibn-i-Sīnā, upon the *Kulliyāt* of the Qānūn of Shīraf-ud-Din Ilākī, and upon the *Mukhtaṣar fil Uṣūl* of Ibn-i-Hājib.

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age. After eulogising the reigning sovereign, Shaykh Jamâl-ud-Dîn Abû Ishâq Mahmûd Shâh (A.H. 742-754 = A.D. 1341-1353) he dedicates the work to a certain wazîr, who is designated by several honorific titles, and for the insertion of whose name a blank space is left. The date of composition given in the work is A.H. 735 = A.D. 1335, but the historical portion of the work is brought down to A.H. 736 = A.D. 1336. The preface in which the name of Sultân Abû Ishâq is mentioned, must, therefore, have been written after the composition.

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients. Each *Qism* is subdivided into several sections, called *Maqâlah*.

The present MS. ends in the middle of the fifth *Bâb* of first *Qism*, treating of the history of the kings from the time of the 'Abbasides down to the author's time. The concluding words are :

ابن ضعیف کفت قبیل سی سال پاشد فرمود تیرا معلوم نبست
کهون قبیل چهل سال است
The full title of the work, given in the preface, is معاشر العذون می عریس العیون

Detailed descriptions of the work are given in G. Flügel, i. pp 38-42; Rieu, ii. p. 435; Ethé, Bodl. Lib. Catalogue, No. 1483 and Ethé, India Office Lib Catalogue, No. 2221. See also W. Pertsch, Berlin Catalogue, p. 148, 7: pp. 164-167; and p. 352, 2: Wiener Jahrbücher, vol. 61, Anzeigeblatt, pp. 2-10; Mélanges Asiatiques, iii. p. 734, and v. p. 261; Rehatsek Catalogue raisonné, p. 58, No. 44; Hâj. Khal, vol. iv, p. 500 and vi, p. 364; etc.

No. 908.

fol. 354: lines and size same as above.

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bâb* of the first *Qism* . . .

حمل سال اسے این ضعیف از خواب د امد و هرچند تامل ننمود *

Both the copies are written in fair *Nâstâliq* by the same scribe within coloured borders with an illuminated head-piece and a double-page *Unwâن* at the beginning of the first copy.

A full table of contents, occupying thirty-two pages, is prefixed to the first copy.

Not dated: apparently 17th century

No. 909.

toll. 753: lines 19: size $11\frac{1}{2} \times 7\frac{1}{2}$; 8×5 .

The same.

A complete copy of the *Natâ'is-ul-Funûn*, comprising both *Qism*.
Beginning as usual:—

* حمد و شکر بی اقیانی خواه

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also.

The MS., written in ordinary *Tâliq*, is in a damaged condition.

A list of the contents is given at the end of the copy.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khânu of Patna is found at the beginning and end of the copy.

Dated Ramadân, A.H. 1219.

No. 910.

toll. 969, lines 21: size $12 \times 7\frac{1}{4}$; $9 \times 4\frac{1}{4}$.

جواهر العلوم همایونی

JAWĀHIR-UL-‘ULŪM-I HUMĀYŪNÎ. ~

A very large and extremely rare encyclopaedia of different sciences.

Author: Muhammad Fâidî bin 'Alî bin Muhammad ul-Miskîni ul-Qâdi us-Samarqandî. محمد فاضل بن على بن محمد مسکنی قادری سمرقندی

Beginning:—

ذکر امور منظومات حواری علوم و مصادفات مصنفات مانعی و کاملی و کلیاتی

محتواهات نوادران و مرموم و مذیقات مهیا و کلیات کلیات

* محتواهات نوادران و مرموم و مذیقات مهیا و کلیات کلیات

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age. After studying the works (see Nos. 907, 909), *عیاس بنیون و عرائس الحسون* (by

Imâm Fakhr-ud-Dîn Râzî, d. A.H. 606=A.D. 1209, see Hâj. Kha 1 vol. ii, p. 19) and ستبن الآثار, he wrote the present work treating of one hundred and twenty sciences: مشتمل بر صد و بست علم. He eulogises the reigning sovereign Muhammâd Humâyûn Pâdishâh to whom he dedicates the work. The historical portion is brought down to the re-accession of Humâyûn, A.H. 962=A.D. 1554.

The work is divided into a *Muqaddimah*, three *Maqâlat* and a *Khâtimah*.

Unfortunately, the arrangement of the folios is confusing in several places. There are also several lacunae, and spaces for headings are left blank in several places. The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work.

Contents of the work as given in the list at the beginning:—

Muqaddimah, in three *Qism*, fol. 2^b:—

(1)	قسم اول در بیان شرف علوم و فضیلت علم
(2)	قسم دوم در بیان تعریف و تقسیم
(3)	قسم سیوم در بیان تعداد و ابواب و فهرست این کتاب

Maqâlah I, fol. 4^b.

Each *Maqâlah* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject.

First *Qism*, in twenty-two *Bâb*:—

(1)	باب اول در علم خط
(2)	باب دوم در علم انسا
(3)	باب سیوم در علم شعر
(4)	باب چهارم در علم قافیه
(5)	باب پنجم در علم عروض
(6)	باب ششم در علم معما و حل معنیات امیر حسین و بیان نظر
(7)	باب هفتم در علم بدایع و متنایع شعری و اظهار مضمر
(8)	باب هشتم در علم لطائف و مطابیات
(9)	باب نهم در امثال و حکایات بر سبیل تشییه و استعارات
(10)	باب دهم در علم لغت
(11)	باب یازدهم در علم صرف
(12)	باب دوازدهم در علم فحشو

(13) باب سیزدهم در علم معانی
 (14) باب چهاردهم در علم بیان
 (15) باب پانزدهم در علم مغایطات منقوه و معقونه
 (16) باب شانزدهم در علم عبارید
 (17) باب هفدهم در علم معروفه الهیات
 (18) باب هجدهم در علم امور عامه
 (19) باب نوزدهم در علم اعراض
 (20) باب بستم در علم حکمت
 (21) باب دست و یکم در علم منطق
 (22) باب بست و دوم در علم مذکوره و ادب بحث

Second *Qism*, in twelve *Bâb* :—

(1) باب اول در علم قصص انبیا
 (2) باب دوم در معرفت تاریخ مملوک فریس که فیل از عهد سید اندریان موده اند *

(3) باب سیم در علم سیر النبی و بیان معجزات و ذکر معراج
 (4) باب چهارم در معرفت راغمات و عزوات نبوی و بیان اوصاف خانه کعبه *

(5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا
 (6) باب ششم در معرفت تاریخ سلاطین که بعد از خلفا بوده اند
 تا عهد بندهان حضرت صاحبقران *

(7) باب هفتم در معرفت تاریخ بندهان حضرت صاحبقران و اولاد و اخفاد بزرگوار ایشان *

(8) باب هشتم در علم انساب
 (9) باب نهم در علم معالات عام
 (10) باب دهم در علم سیر و میامنات طبقه اولی از اولیا
 باب یازدهم در معرفت مرافقات و میامنات طبقه ثانیه از
 منسایخ طریقت از خواجهاء فشنبد و غیرهم و بیان متابیر
 و مزارات انبیا و اولیا و بیان طرح و وضع خانه کعبه *

(11) باب دوازدهم در بیان عجایب المخلوقات و امور اخروی
 (12) و دینوی و دفیوی *

Maqâlah II, fol. 343^a.

First *Qism*, in twenty-two *Bâb* :—

- (1) باب اول در نهذیب اخلاق
- (2) باب دوم در علم تخلیق نفس از اوصاف ذمیمه
- (3) باب سیم از علم معاش در معرفت حقوق والدین و اولاد
- (4) باب چهارم در بیان معاملات با زوجات
- (5) باب پنجم در معرفت ادب استخدام
- (6) باب ششم در معرفت حقوق ممالیک
- (7) باب هفتم در معرفت جیران
- (8) باب هشتم در علم مجالس و مختصر
- (9) باب نهم از علم ادب ملوك و در بیان عام حقوق رعایا بر ملوك
- (10) باب دهم در علم حقوق ملوك بر رعایا
- (11) باب یازدهم در بیان معرفت جواهر نامه
- (12) باب دوازدهم در بیان معرفت میس ذممه و بعضی از حیوانات
- (13) باب سیزدهم در بیان معرفت فرسنامه
- (14) باب چهاردهم در بیان معرفت باز نامه و غیره
- (15) باب پانزدهم در عام تشریح اعضا
- (16) باب شانزدهم در معرفت کلیات طبی
- (17) باب هفدهم در بیان اسباب سنت خوبیه و یتعلق بها
- (18) باب هجدهم در بیان علم نقض
- (19) باب نوزدهم در بیان معالجات طبی
- (20) باب بیست در بیان حمیات
- (21) باب بست و یکم در بیان عام فرابادیں یعنی معرفت ادویه مفرد و مركبة بترتیت حروف تهجی *
- (22) باب بست و دوم در امراض عین

Second *Qism*, in nineteen *Bâb* :—

- (1) باب اول در علم عذفات پر مذاهب اربعه
- (2) باب دوم در علم مذاکحات و تخلیقات
- (3) باب سیم در معاملات

باب چهارم در معرفت عفو و شجادات و ماناصب بهذه (4)
المسطورات *

- (5) باب پنجم در علم عقوبات و جنایات
- (6) باب ششم در علم فرایض و قسمت مواریث و ایراد قواعد (6)
چند جهت نسبت و ضرب و قسمت و سکه حساب *
- (7) باب هفتم در علم ادب القاضی و متفقفات
- (8) باب هشتم در علم سلوک (مکوک read) و قبالجات
- (9) باب نهم در علم محاضر و دعائی
- (10) باب دهم در علم سجلات
- (11) باب یازدهم در علم فتوی
- (12) باب دوازدهم در علم اصول فقه
- (13) باب سیزدهم در علم احتساب
- (14) باب چهاردهم در علم صید و اصطياد و حلة و حرمت اکثر (14)
حیوانات *
- (15) باب پانزدهم در علم سذن و احکام
- (16) باب شانزدهم در علم آداب طعام
- (17) باب هفدهم در معرفت امور مباحثه
- (18) باب هجدهم در معرفت فواید متغیره و لطائف مجتمعه فقهیه
- (19) باب نوزدهم در علم موعظه و نصایح

Maqâlah III, fol. 789b.

First *Qism*, in twelve *Bâb* :—

- (1) باب اول در علم تفسیر و حل الفاظ مشکله قرآنی
- (2) باب دوم در علم قراءت سبعه
- (3) باب سیوم در علم خواص اوراد فتحیه و ترجمة قصیده بوده (3)
و حزب البحر (و) سزو و آیات *
- (4) باب چهارم در علم ادعیه ماثوره و دعوات مستهوره
- (5) باب پنجم در علم حدیث
- (6) باب ششم در علم اصول حدیث
- (7) باب هفتم در معرفت قواعد و اصطلاحات صوفیه
- (8) باب هشتم در علم سلوک

(9) باب نهم در علم توحید و مراتب مکاشفاف
 (10) باب دهم در معرفت مشاهدات
 (11) باب یازدهم در معرفت مقامات و مراتب آن
 (12) باب دوازدهم در علم حقیقت

Second *Qism*, in thirty-three *Bâb* :—

(1) باب اول در معرفت تقویم شمسی و قمری و اختیار ساعات
 (2) باب دوم در معرفت استخراج تقویم و شبکه نجومی
 (3) باب سیوم در معرفت احکام فجوم
 (4) باب چهارم در علم هیئت
 (5) باب پنجم در علم اصطلاح و بیان صنعت آن
 (6) باب ششم در معرفت کره افلاک
 (7) باب هفتم در معرفت اقالیم سبعه
 (8) باب هشتم در علم صور کواکب
 (9) باب نهم در معرفت مسالک و ممالک
 (10) باب دهم در علم تکسیر
 (11) باب یازدهم در علم آداب وقف
 (12) باب دوازدهم در علم حروف
 (13) باب سیزدهم در علم جفر جامع
 (14) باب چهاردهم در طلسمات
 (15) باب پانزدهم در علم نیزنجات
 (16) باب شانزدهم در علم کیمیا
 (17) باب هفدهم در علم سیمیا
 (18) باب هجدهم در علم تفوه اسما و شوابیط آن
 (19) باب نوزدهم در علم تسخیر کواکب
 (20) باب بستم در علم غرایم
 (21) باب بست و یکم در علم رمن
 (22) باب بست و دوم در علم حساب
 (23) باب بست و سیوم در علم مساحت و جراثمال و بیان مبصرات (sic)
 (24) باب بست و چهارم در علم استغا (sic)
 (25) باب بست و پنجم در علم قیامت

(26) باب بست و ششم در تعبیر خوات
 باب بست و هفتم در معرفت اختلاجات و نام شاهه و معرفت (27)
 * تفهول

(28) باب بست و هشتم در معرفت طالع موالید و رائچه و طبع
 (29) باب بست و نهم در معرفت اشکان افیلیدس
 (30) باب سی ام در علم متوسطات
 (31) باب سی و یکم در علم موسیقی
 (32) باب سی و دوم در علم دم و دهم که حکم‌نوه هند در این
 علم کتب معتبره نصیف کرده ازد +
 (33) باب سی و سیم در علم شطرنج

در علامات فنامت و احوال آخرت : *Khātimah*.

Written in careless Nasta'liq.

Not dated ; apparently 19th century.

— — — — —
 No. 911.

foli 400 : lines 10 : size $12\frac{1}{4} \times 8$; $7\frac{1}{2} \times 5$.

تحفة الهمف

TUHFAT-UL HIND.

A work dealing with some of the arts and sciences of the Hindūs, in two volumes.

Author : Mirzā Khān ibn Fakhr-ud-Dīn Muḥammad
 موزا خان ابن فخر الدین محمد

In Rieu i, p. 62, where a copy of the work is noticed, the author is called Mirzā Muḥammad B. Fakhr-ud-Dīn Muḥammad.

Beginning :—

الحمد لله رب العالمين اما بعد چنین کوید مسیت جاده

هندیان الحمد *

We are told in the preface that the author wrote this work in 'Alamgir's reign at the request of Kūkultāsh Khān (governor of Multān, who afterwards received the title of Khānjahān), for prince Mu'izz-ud-Dīn Jahāndār Shāh.

The work is divided into a *Muqaddimah*, seven *Bāb* and a *Khātimah*, as follows :

Muqaddimah on the Hindū system of writing.

Bāb I on prosody (دیگل).

Bāb II on rhyme (نک).

Bāb III on figures of speech (الکار).

Bāb IV. on the theory of love (سنگار رس).

Bāb V. on music (سینگیت).

Bāb VI. on sexual science (کوک).

Bāb VII. on physiognomy (سامدرک).

Khātimah on idioms.

The present MS. comprising the first volume, ends with the first portion of the fifth *Bāb*, with the following words:

و تمام بندان سه میترا باشد بدین شکل

No. 912.

fol. 300; lines and size same as above.

A continuation of the preceding copy, comprising the last portion of the fifth *Bāb* and the remaining part of the work.

Beginning:—

بدین شکل ... هستاد و نیم مازنی تال بذون ممدوذه اخ

Both the volumes are written in beautiful bold Ta'liq.

Dated 27 Ramaḍān, A.H. 1211.

Scribe: علی ساکن مازنی.

No. 913.

fol. 371; lines 23; size $14 \times 7\frac{1}{4}$; 9×5 .

شاهد صادق

SHÂHID-I-SÂDIQ.

A vast and somewhat rare encyclopaedic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries.

Author: Muhammad Sâdiq bin Muhammad Sâlih ul-Isfahâni ul-Ázâdâni.

Beginning:—

الحمد لله تعالى و منه المبتدى و إليه المذته الخ

A detailed account of the author has been given in connection with his historical work *Şubh-i Şâdiq*, No. 471.

We learn from the preface to the present work that Şâdiq commenced the work in A.H. 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A.D. 1646 as the current year.

The work is divided into five *Bâb*, subdivided into numerous *Fasl*, and a *Khâtimah*.

Contents:—

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc :

باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سلّت
on fol. 5^b, in 107 *Fasl* :—

فصل اول در حمد و سپاس ایزد تعالیٰ *

فصل دوم در وجود صانع جل و علا *

فصل سوم در توحید *

فصل چهارم در معرفت حق تعالیٰ *

فصل پنجم در صفات و افعال حق *

فصل ششم در تسبیح و ذکر *

فصل هفتم در ذکر مناجات *

فصل هشتم در دعا *

فصل نهم در نعمت رسول الله علی اللہ علیہ و آله و سلم *

فصل دهم در صلوٰۃ و سلام بر سید الانام علی اللہ علیہ و سلم *

فصل یازدهم در معراج *

فصل دوازدهم در مناقب خلفای راشدین *

فصل سیزدهم در دوستی اهلیت و مناقب ایشان *

فصل چهاردهم در ذکر صحابه و تبعین *

فصل پانزدهم در نبوت *

فصل شانزدهم در ولایت *

فصل هفدهم در معجزات *

فصل هزدهم در کرامات *

فصل نوزدهم در اسلام و ایمان *

فصل بستم در تقلید و اجتهاد *

فصل بست و یکم در مذهب و اختلافات آن *

فصل بست و دویم در ذکر روافض *

فصل بست و سوم در ذکر مدعیان الوهیت و نبوت *

فصل بست و چهارم در کفر *

فصل بست و پنجم در الحاد و ارتداد *

فصل بست و ششم در بست پرستی *

فصل بست و هفتم در تذاسخ *

فصل بست و هشتم در کیش هنود *

فصل بست و نهم در فسق *

فصل سیم در توبه و استغفار *

فصل سی و یکم در ندامت و اعتذار *

فصل سی و دوم در شریعت و تکلف *

فصل سی و سوم در نیت *

فصل سی و چهارم در علم و عمل *

فصل سی و پنجم در جبر و اختیار *

فصل سی و ششم در قضا و قدر *

فصل سی و هفتم در سعادت و شقاوت *

فصل سی و هشتم در عزو ذل *

فصل سی و نهم در حسنات و سیأت *

فصل چهلم در طاعت و عبادت *

فصل چهل و یکم در زهد و تقوی *

فصل چهل و دوم در طهارت *

فصل چهل و سوم در اذان *

فصل چهل و چهارم در نیاز *

فصل چهل و پنجم در روزه *

فصل چهل و ششم در زکوة *

فصل چهل و هفتم در حج *

فصل چهل و هشتم در کعبه شویف *
 فصل چهل و نهم در قبله *
 فصل پنجماه در معروفت سمت فبله *
 فصل پنجماه و یکم در مساجد *
 فصل پنجماه و دوم در تصوف *
 فصل پنجماه و سوم در وجده و سماع *
 فصل پنجماه و چهارم در شیخوخ و صریح *
 فصل پنجماه و پنجم در ریا *
 فصل پنجماه و ششم در مخالفت نفس *
 فصل پنجماه و هفتم در ریاضت *
 فصل پنجماه و هشتم در تجدید و تعلق *
 فصل پنجماه و نهم در توکل *
 فصل شصتم در قناعت *
 فصل شصتم و یکم در عبیر *
 فصل شصتم و دوم در شکر *
 فصل شصتم و سوم در شکایت *
 فصل شصتم و چهارم در رخا و نسلیم *
 فصل شصتم و پنجم در اخلاص *
 فصل شصتم و ششم در یقین *
 فصل شصتم و هفتم در ثبات و استقامت *
 فصل شصتم و هشتم در خوف *
 فصل شصتم و نهم در رجا *
 فصل هفتادم در یاس *
 فصل هفتاد و یکم در امن *
 فصل هفتاد و دوم در اخلاق و تهذیب آن *
 فصل هفتاد و سوم در عادت *
 فصل هفتاد و چهارم در ادب *
 فصل هفتاد و پنجم در انکساز و هضم نفس *

- * فصل هفتاد و ششم در حسن ظن *
- * فصل هفتاد و هفتم در تواضع *
- * فصل هفتاد و هشتم در تحييه و سلام *
- * فصل هفتاد نهم در تكبير و عجب *
- * فصل هشتادم در غمود *
- * فصل هشتاد و يكم در تفاخر *
- * فصل هشتاد و دوم در مدح و ذم *
- * فصل هشتاد و سوم در ذكر جميل *
- * فصل هشتاد و چهارم در ذكر اخيار و اشيار *
- * فصل هشتاد و پنجم در احسان *
- * فصل هشتاد و ششم در مكافآت و مجازات *
- * فصل هشتاد و هفتم در غفو *
- * فصل هشاد و هشتم در شفاعت *
- * فصل هشاد و نهم در اذنقاء *
- * فصل نود و يكم در حلم *
- * فصل نود و شرم و حيما *
- * فصل نود و دوم در رحم *
- * فصل نود و سوم در رفق و شدت *
- * فصل نود و چهارم در مدارا و موالا *
- * فصل نود و پنجم در غضب *
- * فصل نود و ششم در حسد *
- * فصل نود و هفتم در حرص *
- * فصل نود و هشتم در طمع *
- * فصل نود و نهم در استغنا *
- * فصل عدم در كرم و فضيلت آن *
- * فصل صد و يكم در فتوت و مسوت *
- * فصل صد و دوم در مفت *
- * فصل صد و سوم در اخبار *

- فصل عدد و چهارم در سوال *
- فصل صد و پنجم در هدایه *
- فصل صد و ششم در اسراف *
- فصل صد و هفتم در بخل *

Bâb II. treating of sovereignty, government, rules and precepts relating to administration :

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن on fol. 68^a, in 77 *Fâsl* :—

- فصل اول در جاه و ریاست *
- فصل دوم در خلافت و امامت *
- فصل سوم در سلطنت *
- فصل چهارم در ذکر برخی از عظمائی ملوك *
- فصل پنجم در علو همت *
- فصل ششم در حفظ ناموس سلطنت *
- فصل هفتم در حکم و نفاذ آن *
- فصل هشتم در سیاست *
- فصل نهم در مهابات *
- فصل دهم در اکاه بودن سلطان *
- فصل یازدهم در فریضت *
- فصل دوازدهم در مشورت *
- فصل سیزدهم در تدبیر و تقدیر *
- فصل چهاردهم در عنزه و حزمه *
- فصل پانزدهم در عجلت و تابی *
- فصل شانزدهم در تجریه *
- فصل هفدهم در عمل فرمودن *
- فصل هشتادهم در عزل و نصب *
- فصل نوزدهم در وزارت و آداب آن *
- فصل بستم در عمال سلطان و کتاب دیوان *
- فصل بست و یکم در دیپرو اداب *

- فصل بست و دوم در رسولان و کار ایشان *
- فصل بست و سوم در رعایا و دهائین *
- فصل بست و چهارم در زراعت *
- فصل بست و پنجم در قضا و آداب آن *
- فصل بست و ششم در فتوی *
- فصل بست و هفتم در احتساب *
- فصل بست و هشتم در اقامت حدود *
- فصل بست نهم در معاملات و خصومات *
- فصل سیم در رشوت *
- فصل سی و یکم در شهادت *
- فصل سی و دوم در قسم *
- فصل سی و سوم در عدل *
- فصل سی و چهارم در ظلم *
- فصل سی و پنجم در قتل *
- فصل سی و ششم در قصاص و دیت *
- فصل سی و هفتم در غارت و سبی *
- فصل سی و هشتم در حبس *
- فصل سی و نهم در بار دادن سلطان *
- فصل چهل در ترئین و ترتیب بارگاه *
- فصل چهل و یکم در تاج و تخت *
- فصل چهل و دوم در سکه و خطبه *
- فصل چهل و سوم در علم و رایت *
- فصل چهل و چهارم در نوبت *
- فصل چهل و پنجم در خاتم *
- فصل چهل و ششم در خیمه *
- فصل چهل و هفتم در فرش *
- فصل چهل و هشتم در نشستن سلطان با علماء و ندماء *
- فصل چهل و نهم در صحبت سلطان و آداب آن *

فصل پنجه‌ها در آداب فدیمه‌ی *
 فصل پنجه‌ها و یکم در رکوب و نزول *
 فصل پنجه‌ها و دوم در اشکر کشیدن و سفر کردن *
 فصل پنجه‌ها و سوم در صلح و جنگ و آداب آن *
 فصل پنجه‌ها و چهارم در درج و سلاح *
 فصل پنجه‌ها پنجم در جپان و شہزادت *
 فصل پنجه‌ها و ششم در شجاعت و جبن *
 فصل پنجه‌ها و هفتم در هزیمت و غرار *
 فصل پنجه‌ها و هشتم در ذکر بعضی از پدایع معارف *
 فصل پنجه‌ها و نهم در ذکر تاریخی از تدبیرات *
 فصل شصتم در کمیت و کیفیت سپاه *
 فصل شصت و یکم در صفت سالار سپاه *
 فصل شصت و دوم در ترتیب و تجهیز سپاه *
 فصل شصت و سوم در مرسوم دادن به سپاه *
 فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *
 فصل شصت و پنجم در نگاهداشت مرادب سپاه و رعایت *
 فصل شصت و ششم در اسم و لقب *
 فصل شصت و هفتم در خدمت *
 فصل شصت و هشتم در ترتیب حشم و خدم *
 فصل شصت و نهم در رعایت تربیت یافتنگان *
 فصل هفتمادم در رعایت حقوق خدمت *
 فصل هفتمد و یکم در طاعت ولایه *
 فصل هفتمد و دوم در ادائی حقوق نعمت *
 فصل هفتمد و سوم در بعیی کفران نعمت *
 فصل هفتمد و چهارم در روفا *
 فصل هفتمد و پنجم در خدر *
 فصل هفتماد و ششم در بندگی و ارادت *
 فصل هفتماد و هفتم در ذکر خواجه سرا *

Bâb III, on reason, knowledge, efficiency and deficiency.
 باب سوم در عقل و علم و عبب و هنر و انججه مناسب است نهان
 on fol. 116^a, in 80 *Fasl* :—

- فصل اول در عقل و فکه *
- فصل دوم در جنون *
- فصل سوم در حمق *
- فصل چهارم در ذکا و فهم *
- فصل پنجم در مکرو و حیله *
- فصل ششم در علم و حکمت *
- فصل هفتم در فضیلت علم *
- فصل هشتم در آداب علما *
- فصل نهم در فضیلت علماء *
- فصل دهم در طلب علم و آداب آن *
- فصل یازدهم در دیس و مذاکره *
- فصل دوازدهم در تذکر و نسیان *
- فصل سیزدهم در خطاب و عواب *
- فصل چهاردهم در حجت و برهان *
- فصل پانزدهم در سوال *
- فصل شانزدهم در جواب
- فصل هفدهم در تصنیف و تالیف *
- فصل هشدهم در اسونه و اجویه *
- فصل نوزدهم در ذکر عالم و جاہل *
- فصل بستم در جهل و نکوهش *
- فصل بست و یکم در عیب و هنر *
- فصل بست و دوم در عیب جوئی و عیب پوشی *
- فصل بست و سوم در کلام و سکوت *
- فصل بست و چهارم در فضیلت سخن *
- فصل بست و پنجم در فصاحت و بالagt *
- فصل بست و ششم در ادب سخن گفتن *

فصل بست و هفتم در اسرار و کتمان آن *
 فصل بست و هشتم در صدق *
 فصل بست و نهم در قول و فعل *
 فصل سیم در کذب *
 فصل سی و یکم در عهد و وفا *
 فصل سی و دوم در تهمت و افتما *
 فصل سی و سوم در غیبت *
 فصل سی و چهارم در شتم *
 فصل سی و پنجم در نمیمه و غمز *
 فصل و ششم در مزاح و مطابقه *
 فصل سی و هفتم در وعظ و نصیحت *
 فصل سی و هشتم در ذکر خطیب و واعظ *
 فصل سی و نهم در صورت بعضی از خطب *
 فصل چهلم در صورت بعضی از رسائل *
 فصل چهل و یکم در خط و کتابت *
 فصل چهل و دوم در دوایت و قلم *
 فصل چهل و سوم در رسایل و مکاتیب *
 فصل چهل و چهارم در شعر *
 فصل چهل و پنجم در صله شعرا *
 فصل چهل و ششم در معما *
 فصل چهل هفتم در علم عروض *
 فصل چهل و هشتم در علم فوایی *
 فصل چهل و نهم در صرف و نحو *
 فصل پنجمادم در لغت *
 فصل پنجماده و یکم در قراءت *
 فصل پنجماده و دوم در قرآن شریف و تلاوت آن *
 فصل پنجماده و سوم در تفسیر *
 فصل پنجماده و چهارم در حدیث *

- فصل پنجم و پنجم در دعوات *
- فصل پنجم و ششم در کلام *
- فصل پنجم و هفتم در فقه و اصول *
- فصل پنجم و هشتم در طب *
- فصل پنجم و نهم در صحت و عقیقت *
- فصل شصت در بیماری *
- فصل شصت و یکم در عیادت *
- فصل شصت و دوم در عام حروف *
- فصل شصت و سوم در علوم غریبه *
- فصل شصت و چهارم در علم ده و دهم *
- فصل شصت و پنجم در علم رمل *
- فصل شصت و ششم در تطییر و تفاؤل *
- فصل شصت و هفتم در علم شانه *
- فصل شصت و هشتم در کهانت *
- فصل شصت و نهم در تعبیر *
- فصل هفتاد در خواب و بیداری *
- فصل هفتاد و یکم در هیئت و نجوم *
- فصل هفتاد و دوم در اسطراب *
- فصل هفتاد و سوم در بعضی از مسائل نجوم *
- فصل هفتاد و چهارم در برخی از احکام *
- فصل هفتاد و پنجم در علم حساب *
- فصل هفتاد و ششم در مساحت *
- فصل هفتاد و هفتم در سیاق و استیف *
- فصل هفتاد و هشتم در علم انساب *
- فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Fast* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muhammed and his companions, the Imâms, kings eminent authors, poets, saints and other distinguished personages, are given under each year in

chronological order since the date of the first year of the Hijrah down to A.H. 1040=A.D. 1631, the year in which Shâh Jahân marched on the Deccan, foll. 173^b-200^b.

* فصل هشتادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

باب چهارم در عشق و معحبت و عداوت و فقر و غنی و عیش و نعم و لهو :—

- فصل اول در عشق *
- فصل دوم در شوق و ذوق *
- فصل سوم در هجر و حمل *
- فصل چهارم در انس و رحشت *
- فصل پنجم در شهرت و خمول *
- فصل ششم در محبست و مجانست *
- فصل هفتم در زیارت *
- فصل هشتم در تقدیم و تاخیر و آداب فتنستن در مجالس *
- فصل نهم در دوستی و آشنازی *
- فصل دهم در دشمنی و عداوت *
- فصل پیزدهم در شماتت و لجاج *
- فصل دوازدهم در فقر *
- فصل سیزدهم در غنی *
- فصل چهاردهم در نکوهش مال *
- فصل پانزدهم در جمع مال *
- فصل شانزدهم در زر و سیم *
- فصل هفدهم در جواهر *
- فصل هزدهم در ذقد و نسیه *
- فصل دوزدهم در قرض *
- فصل بیستم در امانت و خیانت *
- فصل بیست و یکم در دزدی *
- فصل بیست و دوم در سعی *

فصل بست و سوم در کسل *
 فصل بست و چهارم در شغل و فراغ *
 فصل بست و پنجم در سفر *
 فصل بست و ششم در راه رفتن *
 فصل بست و هفتم در روطن و غربت *
 فصل بست و هشتم در تجارت و آداب آن *
 فصل بست و نهم در رربوا *
 فصل سیم در کیل و میزان *
 فصل سی و یکم در کسب و صناعت *
 فصل سی و دوم در نقاشی *
 فصل سی و سوم در جواهی *
 فصل سی و چهارم در رزق و طلب آن *
 فصل سی و پنجم در حلال و حرام *
 فصل سی و ششم در سیری و گرسنگی *
 فصل سی و هفتم در قلت و کثوت اکل *
 فصل سی و هشتم در آداب طعام خوردن *
 فصل سی و نهم در طعام دادن و فضیلت آن *
 فصل چهلم در آداب سفره کشیدن *
 فصل چهل و یکم در غیافت *
 فصل چهل و دوم در بخل بر طعام *
 فصل چهل و سوم در الوان طعام *
 فصل چهل و چهارم در لطایف *
 فصل چهل و پنجم در قحط و غلا *
 فصل چهل و ششم در لباس *
 فصل چهل و هفتم در خلعت دادن *
 فصل چهل و هشتم در زنگ *
 فصل چهل و نهم در بوقی *
 فصل پنجمادم در عیش و طبیب *

فصل پنجه‌ه و یکم در لدت *
 فصل پنجه‌ه و دوم در خنده *
 فصل پنجه‌ه و سوم در طلاقت *
 فصل پنجه‌ه و چهارم در گریه *
 فصل پنجه‌ه و پنجم در غم و وهم *
 فصل پنجه‌ه و ششم در عسر و یسر *
 فصل پنجه‌ه و هفتم در مصیبت و بلا *
 فصل پنجه‌ه و هشتم در صبر بر مصیبت *
 فصل پنجه‌ه و نهم در تعزیه و مانم *
 فصل شصتم در لعب و قمار *
 فصل شصت و یکم در فرد *
 فصل شصت و دوم در شطرونجه *

The sixty-second *Fasl* on Chess contains several problems illustrated by diagrams.

فصل شصت و سوم در چورنگ *
 فصل شصت و چهارم در گذجفه *
 فصل شصت و پنجم در لعدمای دیگر *
 فصل شصت و ششم در چوگان بازی *
 فصل شصت و هفتم در شکار و آداب آن *
 فصل شصت و هشتم در شراب و نکوهش *
 فصل شصت و نهم در مستی *
 فصل هفتادم در صفت شراب و آداب شرب *
 فصل هفتاد و یکم در ذکر برخی میخوارگان *
 فصل هفتاد و دوم در بندگ *
 فصل هفتاد و سوم در آنیون *
 فصل هفتاد و چهارم در سرود و صفت آن *
 فصل هفتاد و پنجم در رقص *

Bâb V, Universe, time, life, death, sphere, elements, nature, etc.

باینچم در عالم و زمان و نقا و فنا و موت و حبات و ذکر افلاک و عناصر و موالبد و ما سعلق بهما

on fol. 253^b, in 96 *Fasl*:

- فصل اول در عالم و حوادث آن *
- فصل دوم در دنیا و اخوبی *
- فصل سوم در تکوهش دنیا و طالب آن *
- فصل چهارم در تک دنیا *
- فصل پنجم در فنا و انقلاب دنیا *
- فصل ششم در زمان *
- فصل هفتم در فصول *
- فصل هشتم در ایام و لیالی *
- فصل نهم در صبح و شفق *
- فصل دهم در سال و ماه *
- فصل یازدهم در عمر *
- فصل دوازدهم در غنیمت دانستن عمر *
- فصل سیزدهم در غفلت *
- فصل چهاردهم در کودکی و جوانی و پیری *
- فصل پانزدهم در محسان *
- فصل هفدهم در روح و جسم *
- فصل هزدهم در حیات و موت *
- فصل نوزدهم در روا *
- فصل بستم در جنازه *
- فصل بست و یکم در کفن *
- فصل بست و دوم در قبر *
- فصل بست و سوم در میراث *
- فصل بست و چهارم در میراث *
- فصل بست و پنجم در حشر و نشر *
- فصل بست و ششم در محسابه و ثواب و عقاب *
- فصل بست و هفتم در بہشت *
- فصل بست و هشتتم در اعراف *
- فصل بست و نهم در دوزخ *

- فصل سیم در افلاک *
- فصل سی و یکم در کواکب *
- فصل سی و دوم در ابعاد اجرام *
- فصل سی و سوم در هیئت‌های فلک و عذصر *
- فصل سی و چهارم در آتش *
- فصل سی و پنجم در باد *
- فصل سی و ششم در آب *
- فصل سی و هفتم در خاک *
- فصل سی و هشتم در نباتات *
- فصل سی و نهم در زیاحین *
- فصل چهل در اثمار *
- فصل چهل و یکم در ابر و برف و باران *
- فصل چهل و دوم در رعد و برق *
- فصل چهل و سوم در شهاب *
- فصل چهل و چهارم در قوس قزح *
- فصل چهل و پنجم در عیون و اذفخار آن *
- فصل چهل و ششم در آباد *
- فصل چهل و هفتم در افهار *
- فصل چهل و هشتم در بمحار *
- فصل چهل و نهم در سفینه *
- فصل پنجمادم در جبال *
- فصل پنجماده و یکم در هیئت‌های زمین و تقسیم آن باقالبم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foli. 281^a–305^b.

- فصل پنجماده و دوم در بلاد *
- فصل پنجماده و سوم در خانه و سرا *
- فصل پنجماده و چهارم در ذکر بعضی از ایندیه عالم *
- فصل پنجماده و پنجم در جوار و حقوق آن *

- فصل پنجه‌اه و ششم در حمام *
- فصل پنجه‌اه هفتم در مدرسه و خانه‌اه *
- فصل پنجه‌اه و هشتم در قلعه *
- فصل پنجه‌اه و نهم در ملایکه *
- فصل شصتم در جن و شیاطین *
- فصل شصت و یکم در حیوانات *
- فصل شصت و دوم در انسان *
- فصل شصت و سوم در یاجوج و ماجوج *
- فصل شصت و چهارم در قلب *
- فصل شصت و پنجم در حواس *
- فصل شصت و ششم در طول و قصر *
- فصل شصت و هفتم در قوت و ضعف *
- فصل شصت و هشتم در حسن و جمال *
- فصل شصت و نهم در صوت و سیمّت *
- فصل هفتادم در قبیح *
- فصل هفتاد و یکم در علم فوایست *
- فصل هفتاد و دوم در اختلاج *
- فصل هفتاد و سوم در عطسه *
- فصل هفتاد و چهارم در ذاخن حیدن *
- فصل هفتاد و پنجم در نسب و حسب *
- فصل هفتاد و ششم در توالد و تفاسل *
- فصل هفتاد و هفتم در حقوق والدین *
- فصل هفتاد و هشتم در اولاد *
- فصل هفتاد و نهم در اخوان و افیا *
- فصل هشتادم در تزویج و مناکحة *
- فصل هشتاد و یکم در غیرت *
- فصل هشتاد و دوم در عفت و عصمت *
- فصل هشتاد و سوم در شهوت *

فصل هشتاد و چهارم در نکوهش تزویچ *

فصل هشتاد و پنجم در طلاق *

فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان *

فصل هشتاد و هفتم در اطائف *

فصل هشتاد و هشتم در بوشه و ملاعبه *

فصل هشتاد و نهم در مباشرت *

فصل نودم در زنا و فیادت *

فصل نود و یکم در لواطت *

فصل نود و دوم در آلت *

فصل نود و سوم در فرج *

فصل نود و چهارم در حیض *

فصل نود و پنجم در بول و غایط *

فصل نود و ششم در خرطه *

Khātimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order:

خاتمة الكتاب در اسماء، on fol. 341^b.

A table of contents is given at the end of the preface, occupying foll. 2^a–5^b.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p 167. See also C. Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Najib 'Ali Khân, alias Sayyid Husayn ul-Hasanî, bears a colophon in which the scribe says that he completed the transcription at Shâhjahânâbâd in the garden of Shâ'istah Khân on Wednesday, 16 Dulqa'd, a.H. 1138, the eighth year of Mahammad Shâh's reign:—

[Amîr-ul-Umarâ Shâ'istah Khân, with his original name Abû Tâlib, or Mirzâ Murâd, was the son of Wazîr Âşâf Khân, and grandson of Nûrjahân's father I'timâd-ud-Daulah. He was appointed Wazir by the emperor Shâh Jahân. In 1047 = A.D. 1638 he was appointed governor of Berar, and in A.H. 1062 = A.D. 1652 to the important command of Gujarât. He became governor of the Deccan in A.H. 1069 = A.D. 1659, and of Bengal in A.H. 1077 = A.D. 1666. He died in A.H. 1105 = A.D. 1694. The remnants of his tomb and his garden are still to be seen at Âgrah on the banks of the Jamnâ.]

تاریخ شانزدهم ذی قعده سنه ۱۱۳۸ هجری و سنه هشت جلوس
محمد شاه بادشاہ غاری روز چهارشنبه این کتاب که موسوم است به شاهد
صادق تصنیف صادق صفه‌نامی بدستخط جمیع یاران در دار الخلافه
شاهجہن آباد در لاخ شایسته خان مرحوم بدستخط بندۀ درگاه خلائق پناه
نجیب علی خن عرف سید حسین الحسینی صورت اتمام پذیرفت *

On the left side of the colophon is a note by a former anonymous owner of the MS. in which he says that he purchased the MS through Mirzâ Murâd 'Alî and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

fol. 267 : lines 21 ; size $7\frac{3}{4} \times 6$: $7\frac{1}{4} \times 4$

حقول عشرة
'UQÜL-I 'ASHRAH.

A compendium of science.

Author: Muḥammad Barārī Unnī ibn Muḥammad Jamshīd
محمد باری امی اون : bin Jabbârī Khân ibn Majnûn Khân Qâqâhâl
جمشید بن جباری خان اون مجنون خان قاشمال

Beginning:—

حمدی که لایق درگاه کعبه باشد قدرت انسان نیست که تواند
بجا آورد ^{اللهم} *

In the preface the author says that he wrote this work in A.H. 1084=A.D. 1673 for the use and information of his friends. He incidentally mentions on fol. 184^a that in the reign of Shâh Jahân, A.H. 1047=A.D. 1637, he was present in an assembly at Kâwâr, a dependency of Allahabad, at a time when his friend Hibat Ullâh was also present there. Later on, fol. 266^a, he says that once he visited the tomb of Sultân Husayn Sharqî at Jaunpûr.

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عهل with numerous subdivisions styled کیاست and فراست - فهم. The main divisions are:

I. در بیان کردن افلاک (عقل اول) The celestial globe on fol. 4^b. in sixteen کیاست, nine فراست and two فهم.

فہم II. عقل دوم The Astrolabe (در اسٹر لاب), on fol. 56^b, in six فہم and three مراست

فہم III. عقل سوم The Geomancy (در رمل), on fol. 64^b, in nine فہم and five مراست

در کره زمین و انجیه بدو مناسب (عقل چهارم The terrestrial globe), on fol. 75^a, in thirty-seven فہم and seven فہم مراست

The twenty-second فہم, fol. 146^a, contains short notices of eminent saints: the twenty-third, fol. 151^b, a most important section, deals with eminent authors and their compositions.

فہم V. عقل بیجم Medicine (در علم طب), on fol. 193^b, in sixteen فہم and twenty مراست کیاست

فہم VI. عقل ششم Mountains (در جبال), on fol. 233^b, in two and one مراست

در معدنیات (عقل هفتم Minerals, vegetables and animals) فہم مراست (و نباتات و حیوانات), on fol. 239^b, in six and six فہم

فہم VIII. عقل هشتم Seas (در ساحر), on fol. 257^a, in two فہم

در وضع و اختراع (عقل نهم Creations, inventions, wonders) فہم مراست (و عجایبات), on fol. 261^b, in three فہم

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS. ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work.

پی تاریخ این تالیف امی چو برسیدیم از علمای هر شهر
یکی زیستان ز روی اطف فرمود عقول عقده و اعجوبه دهر

A full table of contents is given at the beginning, foll. 2^a-4^b.

A copy of the work is noticed in Ethé, Bodl. Lib. Cat. No. 1495, and another, in G. Flügel, i, p. 43.

Written in a careless *Ta'liq*.

Apparently 18th century.

بر اعدای دین 1277, and bearing the inscription شد عظفر حسن is found in some places.

Emanations are occasionally found on the margins.

No. 915.

fol. 152; lines 19; size $12 \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$

رَسْحَاتُ الْفَنُونِ

RASHHĀT-UL FUNŪN.

An encyclopaedia of sciences.

Author: Amīn-ud-Dīn Khān bin Sayyid Abul Makārim bin Sayyid Amir Khān Ḥusaynī ul-Harawī
 امین الدین خان بن سید ابو المکارم بن سید امیر خان حسینی السروی.

Beginning:—

سیاس بیقياس آن معبدود مطلق و آن مسجود بحق را جل

شانه الخ *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian. A chrcnogram on fol. 2^a expresses the date of completion of the work, A.H. 1123 = A.D. 1711.

The work is divided into sixteen *Rashhāt* enumerated in detail, with all the numerous subdivisions, in a portion of the preface occupying nine folios. Contents:—

Rashhāh I. Exegetis of the Qurān, fol. 2^a. علم نفسیہ*Rashhāh* II. Traditional sayings, fol. 3^b. وعلم حدیث*Rashhāh* III. Fundamental principles of faith, شعب الانیمان, fol. 5^a.*Rashhāh* IV. Scholastic Theology, عقاید و کلام, fol. 5^b.*Rashhāh* V. Fundamental principles of the law, اصول فقه, fol. 7^b.*Rashhāh* VI. Law فقه, fol. 8^b.*Rashhāh* VII. Doctrines of Sūfism, صوفیہ, fol. 10^a.*Rashhāh* VIII. Science and its branches, حکمت و تقسیم اقسام آن, fol. 14^a.*Rashhāh* IX. Medicine طب, fol. 18^a.*Rashhāh* X. Practical Philosophy, حکمت عملیہ, fol. 26^a.*Rashhāh* XI. Syntax نحو, fol. 34^b.*Rashhāh* XII. Flexion صرف, fol. 37^a.*Rashhāh* XIII. Rhetoric معانی, fol. 37^b.*Rashhāh* XIV. Eloquence مان, fol. 40^a.*Rashhāh* XV. Ornaments of speech بدع, fol. 41^a.*Rashhāh* XVI. History تاریخ, fol. 41^b.

The sixteenth or the last *Rash'hah* is an abridgment of universal history. It begins with Âdam, and is brought down to the death of Aurangzib.

Written in ordinary *Ta'liq*.

Dated Pûnah, Rabî' II, A.H. 1273.

Scribe: سید احمد اس سد حبیب اللہ.

No. 916.

fol. 143; lines 17: size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTASAR-I MUFID.

A short general compendium of science.

Author: Sayyid Muhammâd Aslâm Bangâlî Pandwâ'i
سید محمد اسلام بنگالی پندوائی.

Beginning:—

سبحان الله حکمت بِنَّة خالق ارض و سموات بمِنْبَغِ شامِلِ الخ.

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Ǧulâm 'Alî from the works of Alâ-ud-Dîn Abû 'Alî Qûshjî, Hamd Ullâh Mustauî Qazwînî, Tûsî, Muhammâd Barârî, Maşlîh-ud-Dîn Lârî, and others. The date of composition of the work, A.H. 1201 = A.D. 1787, is expressed by a versified chronogram at the end. The work is divided into a *Maṭlab* and twenty *Fâ'idah* as follows.

مطلوب در معروض معرفات و مركبات که ممادی ایجاد کائنات اند و هم
از زوایات آن fol. 2^a.

ماده اول در بیان عقول fol. 11^b.

ماده دوم در بیان احوال اجرام علوی fol. 12^b.

ماده سوم در بیان علائکه و حمله عرش و سکان سموات fol. 28^b.

ماده چهارم در بیان صبح و شفق fol. 29^a.

ماده پنجم در بیان معماق و هلال و ندر fol. 29^a.

ماده هشتم در بیان کسوف افتاب و خسوف ماه fol. 30^a.

ماده نهم در بیان تاریخ سال و ماهه و اجزاء آن از شبادروز و ساعت fol. 30^b.

ماده هشتم در بیان کون و فساد fol. 36^b.

ماده نهم در بیان عذاصر اربعه fol. 37^a.

فائدۀ دهم در بیان انسان. fol. 117^a.
 فائدۀ بازدهم در بیان نفس انسانی و ادراجه. fol. 119^a.
 فائدۀ دوازدهم در بیان حواس خمس ظاهر و حواس خمس باطن. fol. 122^a.
 فائدۀ سیزدهم در بیان قوایی باعثه و فوای خادمه و قوایی مخدومه. fol. 124^a.
 فائدۀ چهارم در بیان قوایی عقلیه fol. 125^b.
 فائدۀ بانزدهم در بیان تکوین نطفه و تشرییح و ترکیب اعضا. fol. 126^a.
 فائدۀ شانزدهم در بیان سن و عمر. fol. 132^a.
 فائدۀ هفدهم در بیان انواع که در تحت اجتناس فضائل اند. fol. 134^a.
 فائدۀ هجدهم در بیان انواع اضداد اجتناس فضائل که آنوا رذائل گویند. fol. 137^a.
 فائدۀ نوزدهم در بیان جن و شیاطین. fol. 139^a.
 فائدۀ سیم در بیان اسامی علوم حکمت نظری و حکمت عملی. fol. 140^b.

Written in ordinary *Ta'liq*.
 Not dated: 19th century.

No. 917.

fol. 75; lines 12; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

فرمان جعفری

FARMĀN-I JA'FARI.

A tract on logic, theology, natural philosophy, etc.

Beginning:—

تجلي طو عقل فلسفه آفرين و مصباح ايوان فهم حقیقت گزین*

The author, whose name could not be deciphered on account of a worm-hole, says in the preface that he wrote this tract at the request of Nawwâb Mirzâ Ja'far Ali Khân. The date of completion given in the beginning is A.H. 1206 = A.D. 1791.

The work is divided into three *Juz* and a *Khâtimah*, with numerous subdivisions enumerated in the beginning of the work.

The three *Juz* treat respectively of logic, natural philosophy and metaphysics.

Written in fair *Ta'liq*.

Dated 10 Muharram, A.H. 1258.

Scribe: میرزا علی کول.

No. 918.

pp. 529 (foll. 264); lines 21; size $12 \times 8\frac{1}{4}$; 9×61 .

قواعد المصدريين
QA WÂ'ID-UL-MAŞDARÎN.

A modern, but useful and interesting work of a heterogeneous nature, dealing with Persian grammar, rhyme, prosody, rhetoric, medical science, geography, history, astronomy and astrology, etc., with notices on miscellaneous subjects.

Author: Ahmad Ullah bin Muhammed Wâhid bin Shaykh
احمد الله بن محمد واحد بن شيخ امام فویتی

Beginning:—

ستایش حکیمه‌ی که در ادراک فنون حکمت‌ش خود دور بین حکمای
عصر مسجھول

In the preface the author tells us that he wrote this work in A.H. 1261 = A.D. 1845 to make his son fully conversant with the intricacies of Persian grammar:—

..... که رسائی از قواعدات فارسیه چنان بهم باید رسانید که از مطالع
جمعی افاعد حروف و قواعد ترکیب عیغه‌ای و مصادر و اشعار و لغات
تجنیس و غیر تجنیس و غیره فوائد به تحقیل آید *

The work is divided into twenty sections, called *Bayân*, as follows:—

1. p. 5. در چگونگی زبان فارسی و علامت نوکیبات صنفا و ضمیرها و عدوه
2. p. 13. در حروف مفردات و اعراب و املا و تبدیلات حروف نسجی و مصادر
3. p. 43. در بعث حروف مركبات و اسمای صفات و جمع و غرف و فعل و مفعول و چند الفاظ که معنی گوناگون بدها نماید و حروف ضمیر ذی روح و غیر ذی روح و تفسیر امثاله و ترجم و مستبه و عشبه و اقسام اضافات و نشده و استعاره و العاظ نجنس و سجع و مقلوب و صنایع لحظی و معنوی و اقسام نظم و تکفیر آن *
4. p. 69. در مصادرات فارسی معه صنفهای و صممهای از الف بمدوده

نای مننا نحدانی *

در اسمای اعضای انسان از سرنا فدم بربان عربی و فارسی و هندی. 5. p. 113.

در اسمای اصوات که از بدن انسان متعلق است در بربان عربی 6. p. 117.

و فارسی و هندی *

در اسمای ادویات مغزده که بندیل مزاج انسان ضرور است 7. p. 121.

در اسمای ادویات مزکده و اجزای معدنی و خواص الادویه 8. p. 126.

در اسمای آلات و افزار که نکار طبایت و جراحت درکار است 9. p. 130.

و بعضی ظروفات صریحی *

در اسمای ارها و موکاه و اتمار و نره و سخنای و حبوبات و اعذیات 10. p. 132.

که در خوش انسان مخصوص است *

در اسمای انساب و اکتسا انسان و چار صف حیوان که بربان 11. p. 142.

خوبی ظاهر و مانعی و سایع و راحف نامند *

در اسمای بلاد و مقامات و ایحصار و رودخانها 12. p. 159.

در اسمای بدغمیران و سلاشین و حکما و خوابین و پسلوانان 13. p. 175.

و سهاران و عبور روزکار سلف معه حقیقت آنما *

در اسمای نلیبیسات و بارچما و سلاحات و سازهای که نکار مطریان 14. p. 200.

و سرود خوانان می آند +

در اسمای سی لحن نازید و دوارده نقام و شش آوازه موسیقی 15. p. 210.

و هفت خط جام جم و هشت کنی خسرو برویز و سی و هفت نام سبیلاب

و هفت آستکدۀ دارسان و هفت الون با هفت سناره و هر هفت آرائش

زنان و زیورات و نه جواهرات و هفت فلم کنایت و اربع عناصرو و حواس

خمسه و ذائقه سده و سنت جمت از دنما *

در اسمای هشت سست و هفت چسمه و هفت دوزخ و الون 16. p. 214.

کوبانکون و دوارده نماد تتمی معه بروج آسمان و نماد فمری و هفت اقبالم

نا هفت سناره و صد هفت آسمان و کنایت هفت ریمن و عبره *

در نوکدست نویسن حساد حمل و حروف ایجده و اوران اجناس 17. p. 221.

و اندوهه و عیولا و سهار اعداد معه کوایت آن *

در فواعد و اسمای بخود عروغ که برای بضم ضرور است و ترکیب 18. p. 227.

قطعیت کویدن معه فاینه و زدست *

نیجنس اللغات از الف عموده نا یای متناهی نعثانی 19. p. 249.

در لغات مفردہ تبیان فارسی و بعضی در عربی از الف عموده 20. p. 523.

نا یای متناهی نعثانی *

The MS. breaks off abruptly at the beginning of the last section with the word سُقَاعَ under the letter س.

Written in fair Ta- q.

19th century.

No. 919.

fol. 105 : lines 15 : size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

A fragment of a work of an encyclopaedic nature.

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading :—

المتفقّقّات چند لغات فلزات و معدنیات و خاصیّة آن از اعلاج جوش‌هایان
* اطباء حزدمندان وارد شد است الخ

The subjects treated in this copy are:—

Mineralogy, fol. 1^a: prosody and rhyme, fol. 28^b; female beauties, fol. 61^b; human bodies, fol. 81^a; description of horses, camels weapons, places, etc. fol. 93^a; meanings of detached letters; fol. 98^b: compound letters, fol. 100^a.

Neither the author's name, nor the title of the work could be ascertained. On foll. 39^a-61^b the author reproduces the treatise on rhyme by 'Atā Ullah bin Maḥmūd ul-Ḥusaynī (d. A.H. 929=A.D. 1523) who extracted it from the *Maqta'*, or last section of his exhaustive work on the art of poetry, entitled نكمل الصناعة. It is therefore evident that the present work was written after the death of 'Atā Ullah.

Written in ordinary Nasta'liq.

Not dated; 19th century.

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

fol. 26 : lines 15 ; size $9\frac{3}{4} \times 6$; $5\frac{1}{4} \times 2\frac{3}{4}$.

ترجمة بانث سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abi Sulmâ's (d. A.H. 41 = A.D. 661) famous Qâsidah in praise of the Prophet.

Translator : Muḥammad Ja'far

Beginning —

نقل کردہ اند رواث ثقات کہ کعب و بیگیر ہر دو پسر زعیم بن ابی

سلمی مرنی از مقام خویش بیرون آمدہ الخ *

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islâm and his composition of the Qâsidah. The first Arabic *Bayâ* begins thus on fol. 4^a.

بانت سعادت فلبلی ایوم متبول الخ ابتدا کرد بسخن وراق و عشق قا

مر، بانی و شفت طلب نماید از حضرت نبیوہ الخ

In the concluding lines it is said that Muḥammad Ja'far translated this Qâsidah by order of Shâh Muḥammad ul-Jâfârî.

Written in ordinary Indian Ta'liq.

Not dated : 19th century

No. 921.

fol. 83 ; lines 15 ; size $9\frac{1}{4} \times 6$; 7×4

شرح قصیدہ حمیریہ

SHARH-I QASIDAH-I HIMYARIYAH.

A Persian paraphrase and explanation of Sayyid Ismâ'il bin Muḥammad bin Zayd bin Rabî'at ul-Himyârî's (d. A.H. 179 or 171 = A.D. 795 or 787) famous *Qâsidah*, also called *قصيدة حمیریہ*, composed in praise of the Prophet and his family.

Beginning :—

نَعْمَدُكَ يَا مِنْ إِنْدَنَا بِمُحَمَّدِنَ النَّبِيِّ الْمُخْتَارِ النَّجَّ

For the Arabic original see Loth. Arabic Catalogue. No. 371, xii.
The translator's name is not given. The commentary begins thus on fol. 7^b :—

قَدْ تَحْمِرُ بِالْمَوْى مَرْجُ لَوْى بِالْكَسْرِ بِالْقَصْرِ مِنْ قَطْعِ الْوَرْمَلِ

* النَّجَّ

The commentary is preceded by a biographical sketch of Sayyid Ismā'il with an account of the incidents connected with his interview with Ja'far Ṣādiq, the sixth Imām of the Shi'ah.

Written in careless Ta'liq

Dated 28 Ramadān, A.H. 1253.

Scribe : سَدِ الْبَرِي بَخْشَ.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshīd Nawwāb are found at the beginning and end of the copy.

No. 922.

foll. 109; lines 17; size 8 $\frac{3}{4}$ x 5; 5 $\frac{1}{2}$ x 2 $\frac{3}{4}$.

شَرْحُ قَصْيَةِ بُرْدَةِ

SHARH-I QASIDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Dīn Abū 'Abd Ullah Muḥammad bin Sa'īd Būṣīrī's (died A.H. 694, 696, or 697 = A.D. 1295, 1297 or 1298) well-known Arabic Qāṣidah in praise of the Prophet, entitled Burdah بُرْدَة.

Commentator: Gaḍanfar bin Ja'far Ḥusaynī عَضْنَفَرُ بْنُ جَعْنَفَرٍ حَسَنِي.

Beginning :

صَوْنَ دُرْسَنْ كَلَامَى كَهْ إِرْكَانْ بَيْتِ النَّعْمَوْنِيْ وَصَيْدَةِ سَمْكَنَوْنِيْ اَزْوَسَالَمَسْتَ

* النَّجَّ

For the Arabic original see Loth. Arabic Catalogue p. 237; J. Auner, Arab. Catalogue, p. 234; G. Flügel i. p. 465; W. Pertsch, Gotha Arab. Catalogue, No. 2275; Ḥaj. Khal. iv, p. 523; etc; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German transla-

tion; French translation by De Sacy in Garcin de Tassy's *Exposition de la foi Musulmane*, pp. 127-148.

For other Persian commentaries on Burdah see Ethé. India Office Lib. Catalogue, Nos. 2647-2652.

The present commentary is preceded by an introduction on the metre of the Burdah and begins on fol. 3^b with the first *Bayt* of the Qaṣidah. Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word *معنی*. The Arabic text is written in red.

Written in good *Nasta'liq*.

Dated 28 Ṣafar, year not given: apparently 17th century. The original folios are placed in new margins

Scribe: محمد قاسم.

— — —

No. 923.

fol. 168; lines 17; size 8 $\frac{1}{4}$ x 4 $\frac{3}{4}$; 5 $\frac{1}{2}$ x 2 $\frac{1}{4}$.

شرح قصيدة بردہ

SHARH-I QASIDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Būsim's Qaṣidâh.

The work begins at once with the commentary on the first Arabic *Bayt* thus:—

من تذکر جیران الخ الجوهر - اندذکر یہ آوردن الجار مسایہ
الجیران جمع ذی خداوند سلم درخت است در بادیه یا اسم موضع الخ *

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word *الجوهر* or *المعنى*; then follows a grammatical explanation, called *التصویف*, then a syntactical explanation called *النحو*, then a paraphrase, introduced by the word *العواد*, then a detailed mystical explanation of the *Bayt*, called *النکات*, and finally a general summing up termed *الحاصل*.

Written in minute *Nasta'liq*, with occasional marginal notes

Not dated: 18th century.

—

No. 924.

foll. 41; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

شرح قصيدة برد

SHARH-I QAŞİDAH-I BURDAH.

Another Persian commentary on Bûşîrî's Qaşidah.

Commentator: Nîzâm-ud-Dîn ibn Muhammâd Rustum bin 'Abd ullah al-Khujandi al-Âminâbâdi
 نظام الدين بن محمد رستم بن عبد الله الخجandi الامينابادي
 عبد الله الخجandi بن الامينابادي

Beginning:—

ثنائي بي انتها و سپس بيفيس براي مانع علیم فرد و فدیم

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian

The author quotes verses from several poets, the latest of whom is 'Urfî who died in A.H. 999 = A.D. 1590.

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance

Written in fair *Tâ'liq*

Not dated: 19th century.

Scribe: خوش

No. 925.

foll. 44; lines 21; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4$

شرح قصيدة برد

SHARH-I QAŞİDAH-I BURDAH.

Another Persian commentary on Bûşîrî's Qaşidah.

Beginning:—

قال الشیخ الامام الفتحی العلامة شرف الدين ابو عبد الله محمد بن

سعید البدوسی

The name of the commentator is not given anywhere and the work begins at once with the commentary.

The Arabic text, written in bold *Naskh*, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase. There is a lacuna on fol. 40^a indicated by the following note : در ان مقام گ ورق نیست.

Written in ordinary Indian Ta'liq, with occasional marginal notes.

Dated 3 Jumâdâ I, A.H. 1205.

Scribe. محمد.

No. 926.

fol. 112 : lines 19 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$.

شرح قصیدن بردہ

SHARH-I QASIDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûshîrî's Qaṣidah-i Burdah.

The MS. opens abruptly thus :—

التمثيل مسحون و مهاحم كوناكون از کذب
خمول احراه جلال بسته متوجه در کلا اخ *

The commentary opens on fol. 12^b with the first *Bayt* of the Arabic, thus :—

امن تذكر حيران بدبي سلم الخ التذكر ياد كردن و ياد آوردن جار
همسایه حیران جمعش دو صاحب سلم الخ *

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word ^{امکن} مفردات ; then follows the grammatical and syntactical explanation, introduced by the word ^{النون} نونکوب, and finally a general summing up.

The MS. breaks off in the middle of the Arabic ^{نونکوب} مفردات with the following words : معاربه دم "بعبال فصل عنهم مصادفهم و قتال احتمال شداید ایست و عدم بایر و اتفعال و این خصل در

The MS. is damaged and pasted over with patches throughout.

Written in ordinary Nasta'liq.

Not dated : 18th century

No. 927.

foll. 356; lines 19: size $9\frac{1}{4} \times 6\frac{1}{2}$: $6\frac{1}{2} \times 4$.

شرح دیوان علی

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Dîwân of 'Alî bin Abû Tâlib.

Commentator: Ḥusayn bin Mu'īn-ud-Dîn ul-Maybûdî: حسین بن معین الدین میبدی

Beginning:—

پس سعادت اس اس و شکر عبادت لبس معبودی را که اعلاء ذیوت

ولیست لخ *

Husayn Maybûdî, who adopted the poetical *nom de plume* *Manṭiqî*, was born, according to Sâm Mirzâ's *Tuhfah-i Sâmî*, in *Maybûd*, a village in *Yazdajird*. [The correct reading is *Maybûd*, and not *Maybîd* or *Maybûd* as generally accepted by modern writers. The author of the *Ansâb* (Gibb Memorial Series Edition, fol. 547^b) gives the following particulars of the place: *نفع المدّم و سکون الناد*: *نفع المدّم* و *سکون الناد*: *آنچه باشند من نجتھا و چم آناد الموحّدة و فی آخرها آذال* (*معجمة*... و *ھو بلدّ بنوّاحی اصیان نمی کور اصطخر قر* و *من بود جود*... . *نخ*] He studied philosophy in *Shirâz* under *Dawâni*, that is to say, the celebrated philosopher Muhammad bin As'ad *Dawâni*, who was born, A.H. 830 = A.D. 1426 and died A.H. 908 = A.D. 1502 (see *Habib-us-Siyar* vol. iii, juz 4, p. 111). Husayn was a well reputed scholar of his time, and according to *Yâhiyâ Qazwîni*'s *Lubb-ut-Tawârikh* (see No. 469), was put to death A.H. 910 = A.D. 1504, at *Yazd*, by the order of *Shâh Ismâ'il Safawî* (A.H. 907-930 = A.D. 1502-1524). The author of the *Riyâd-ul-Ulamâ* says that Husayn died in A.H. 912 = A.D. 1506. See also *Rauḍât-ul-Jannât*, p. 258. Some others place Husayn's death in A.H. 904 = A.D. 1498, which seems improbable. See also *Habib-us-Siyar*, vol. iii, juz 4, p. 112. A collection of Husayn's letters is noticed in *Krafst*, p. 27, and he is known as the author of some philosophical works and a treatise on astronomy. See *Hâj. Khal.*, vol. ii, p. 499 and vi, p. 471. His philosophical treatise *چام گیتی فما* is noticed in *Rieu* ii, p. 812.

For the Arabic *Diwân* of 'Alî with its full title *أثر العقول* see the Arab. Cat. of the British Museum,

p. 276; G. Flügel i. pp. 432-434, etc. A Turkish translation of an Arabic commentary on the same *Diwân*, by *Mustaqîmzâdah Saîd-ud-Dîn bin Sulaymân*, was printed in Bûlâq, A.H. 1253.

The commentary is introduced by a long discourse on the doctrines of *Şûfîs* and philosophers, divided into seven sections, called فاتحه, on account of which the work is generally called فواتح موانع or مسندی. The seven sections are as follows:—

Fâtihah I. on the true path followed by the elect, fol. 3^b:

فاتحه اوی در بیان راه راست که مسلوک اعفیا است *

Fâtihah II. on the essence of God, fol. 13^b:

فاتحه ثانیه در ذات خدا تقدس و تعالی *

Fâtihah III. on the names and attributes of God, fol. 21^b:

فاتحه ثالثه در اسماء و صفات *

Fâtihah IV. on "the greater man" or the macrocosm, fol. 30^a:

فاتحه رابعه در انسان کبیر *

Fâtihah V. on "the lesser man" or the microcosm, fol. 46^b:

فاتحه خامسه در انسان صغیر *

Fâtihah VI. on prophecy and saintship, fol. 69^a:

فاتحه سده در نبوت و نیت *

Fâtihah VII. on the virtues and prerogatives of 'Ali, and the history of his life, fol. 77^a. A commentary on this seventh *Fâtihah*, by *Îlâm Husayn bin Hidâyat 'Ali Khân Tabâtabâ'i* is noticed under No. 1319. Beginning of 'Ali's *Diwân* and the commentary, on fol. 99^a.

الذاس من جهة التمثال اکفه ابو تسم ادم و الام حواء
مفهومه تعريف اشارة است و تعبين و تمييز معنی د ذهن سامع و حروف که
فروز سیبویه ام و فروز خلیل مجموع همزة و الام است *

In the conclusion the commentator says that he completed the work in *Safar*, A.H. 890, the year 406 of the *Jalâli* era (= A.D. 1485).

In the preface the commentator explains the following abbreviations used in the work:—

ش = شارح (i.e. the commentator *Maybûdi*)

میخ = مخفی "الدین" من عربی = میخ

و = مُحَمَّد (i.e. Maḥmūd Shābistari the author of the *Gulshan-i Rāz*).

ظ = حافظ شهراز

منوی مهلوی روم = می = م

ابن العارض = غ

For other copies of the commentary see Rieu i. pp. 19 and 20: Ethé, Ind. Office Lib. Cat Nos 2663-2666.

An old and correct copy. Written in beautiful Naskh with copious marginal notes throughout the copy.

Dated 22 Rabi' I, A.H. 928.

No. 928.

fol. 392: lines 19: size $10 \times 6\frac{1}{4}$: 7×4

The same.

Another copy of Husayn Maybudi's commentary upon the *Diwān* of 'Alī, beginning as above:—

رسانی سعادت اساس الخ *

Fātiḥah I on fol. 3^b; II on fol. 15^a; I II on fol. 23^a. IV on fol. 31^b; V on fol. 48^a; VI on fol. 59^a; VII on fol. 77^b.

The commentary with the text begins on fol. 98^b.

The text is written in red.

Written in good Naskh, with copious marginal notes.

Not dated: 16th century.

The MS. is in a damaged condition and the paper is getting brittle

No. 929.

fol. 246; lines 20: size $9\frac{3}{4} \times 6\frac{1}{2}$: $7 \times 4\frac{1}{4}$.

The same.

Another copy of Husayn Maybudi's commentary upon 'Alī bin Abū Ṭālib's *Diwān*, beginning as usual.

The commentary begins on fol. 69^b.

Written in ordinary Naskh. Occasional notes on the margins.

The MS. ends with a *Farmān* by Sultān Husayn Mirzā prohibiting beard shaving, written by 'Abd-ul-Wāsi':

Beginning:—

چون طریق مستکiben احتجی سفت یفت عذر روزگار دولت ما گشته

الخ *

Written in fair Nastāliq.

Folios are mounted on new margins.

Not dated: 17th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 930.

fol. 275; lines 25: size 8×5 : $6\frac{1}{2} \times 3$.

The same.

Another copy, with the usual beginning. The commentary begins on fol. 73^a.

Written in a learned Nastāliq slightly inclined to Naskh. Foll. 1-22 are written in clear Nastāliq, in a later hand.

Not dated: 17th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwurshīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 931.

fol. 282; lines 15: size $10\frac{1}{2} \times 6$: $7\frac{3}{4} \times 4\frac{1}{4}$.

The same.

The same work, complete in two separate volumes.

Vol. I. Beginning as usual. The commentary on 'Alī's Dīwan, begins on fol. 157^a.

No. 932.

fol. 414; lines and size same as above.

Vol. II, or continuation of preceding copy.

Beginning:—

خطاب سه امیر امومنیین عثمان علیه التحیة و البرغوان - فان گفت
الشوابی ملکت امیرهم الخ *

Both the volumes are written in fair Naskh by the library scribe Mahmūd 'Alām of Bihār.

Dated A.H. 1339.

No. 933.

foll. 8; lines 7; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

(صند پند)

SAD PAND.

A very beautifully written copy of a small collection of moral precepts.

Beginning:—

الحمد لله رب العالمين و الصلوت والسلام پیر هرات نور الله

قبیره میفرماید *

It would appear from the preface that these counsels were addressed to Khwâjah Nizâm-ul-Mulk Tûsî (born in Tûs, A.H. 408 = A.D. 1017 d. in Nâhâwand, A.H. 485 = A.D. 1095) the celebrated Wazir of Sultân Alp Arslân by the Pîr of Harât. This Pîr of Harât is evidently identical with the famous saint Khwâjah Abd Ullah Anşârî (b. A.H. 396 = A.D. 1006 d. A.H. 481 = A.D. 1088) who is also known as Pir-i Anşârî. See Riyâd ush-Shu'ârâ, Nafahât, etc.; see also Ethé, Ind. Office Lib. Catalogue, No. 1778 where his other works are mentioned. A copy of this tract, entitled بند خواجه نظام, is noticed in Ethé, Ind. Office Lib. Cat. No. 1780, and three copies, one of which is entitled بند نامه or نصحت نامه, are noticed by Flugel, iii. pp. 445, 493 and 505.

Written in beautiful bold Nasta'liq, within gold floral designs with an illuminated, but faded, head-piece

The title بند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Naşir-ud-Dîn Haydar of Oude for the Imperial Library in A.H. 1250 = A.D. 1834.

Dated: A.H. 972.

Scribe: کمال الدین محمود بن جلال الدین چورنگی

No. 934.

fol. 131; lines 11; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 3$.

وصایای نظام ملک

WIŞÂYÂ-I NİZÂM-UL-MULK.

Counsels of the famous Wazir Nizâm-ul-Mulk addressed to his eldest son Abul Mużaffar 'Alî Fakhr-ul-Mulk, relating to the duties and responsibilities of wazirate

Beginning:—

شانف تحمیدات بادشانی را که انتساب فخر دین به نظام ملک
از حکمت کامله اورست آخ

Nizâm-ul-Mulk, the celebrated Wazir of Sultân Alp Arslân Saljûqi, was stabbed at the instigation of Hasan ibn Şabbâh in A.H. 485 = A.D. 1095. His son Fakhr-ul-Mulk, to whom the counsels are addressed, was at first appointed Wazir by Barkvârûq in A.H. 488 = A.D. 1098 and later on by Sanjar, and was assassinated, like his father, in A.H. 500 = A.D. 1106.

It has been shown by Dr. Rieu (p. 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books, as well as from traditions handed down to his family which descended from Nizâm-ul Mulk.

For further particulars see Rauḍat-uṣ-Ṣafâ, vol. iv, p. 61; Ḥabib-uṣ-Ṣiyâr, vol. ii, juz 4, p. 91; Mélanges Asiatiques, vol. vi, p. 115; Ellot, Hist. of India, vol. ii, pp. 485-504^a. See also this catalogue, No. 16.

The work is divided into a *Muqaddimah* and two *Faṣl*, as follows:—

Muqaddimah — Account of Nizâm-ul-Mulk, on fol. 7^a.

Faṣl I. Dangers of the wazirate, fol. 17^b

Faṣl II. Rules and duties of Wazirs, fol. 59^c.

On the title-page the work is wrongly styled as *Dastûr-ul-Wuzârâ 'Uzâzîl* (دستور وزیر عزالی) which is frequently referred to in the text.

A very correct and beautiful copy, written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwâن.

Not dated: apparently 17th century.

No. 935.

fol. 446: lines 19: size $12\frac{1}{4} \times 9\frac{1}{4} : 10 \times 5\frac{1}{4}$.

شرح مقامات حاريري

SHARH-I MAQÂMÂT-I HARÎRÎ.

A Persian commentary on the most popular Maqâmât of Abû Muhammâd Qâsim bin 'Alî bin Muhammâd ul-Harîrî ابو محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men.

Harîrî, who was born at Bašrah in A.H. 446 = A.D. 1054 and died in A.H. 515 or 516 = A.D. 1121 or 1122, wrote the Arabic original on the model of the Maqâmât by Bâdi'-uz-Zamân ul-Hamadânî (d. A.H. 398 = A.D. 1007). For Harîrî see Ibn-i Khalîkân, vol. i. p. 458; Brockelmann, vol. i. p. 276.

The name of the commentator is not given, and the work begins at once with the commentary thus:—

شرح میکدم من بقدم خدایی که بخشنیده است فی الصراف

رحم رحیم بخشنیده اخْ

The present copy is a complete one and includes all the fifty Maqâmât into which the work is divided. They are to be found:

1, on fol. 14^b; 2, on fol. 23^a; 3, on fol. 30^a; 4, on fol. 38^a; 5, on fol. 46^a; 6, on fol. 53^b; 7, on fol. 64^a; 8, on fol. 71^b; 9, on fol. 77^b; 10, on fol. 87^b; 11, on fol. 95^a; 12, on fol. 102^a; 13, on fol. 111^a; 14, on fol. 119^a; 15, on fol. 123^b; 16, on fol. 134^a; 17, on fol. 142^a; 18, on fol. 150^b; 19, on fol. 165^a; 20, on fol. 176^a; 21, on fol. 182^a; 22, on fol. 193^a; 23, on fol. 203^a; 24, on fol. 217^a; 25, on fol. 229^a; 26, on fol. 237^b; 27, on fol. 247^b; 28, on fol. 262^a; 29, on fol. 269^a; 30, on fol. 285^a; 31, on fol. 293^b; 32, on fol. 301^b; 33, on fol. 319^a; 34, on fol. 326^b; 35, on fol. 333^b; 36, on fol. 336^a; 37, on fol. 343^a; 38, on fol. 349^a; 39, on fol. 352^b; 40, on fol. 359^a; 41, on fol. 367^b; 42, on fol. 371^a; 43, on fol. 377^a; 44, on fol. 388^a; 45, on fol. 399^b; 46, on fol. 405^a; 47, on fol. 415^a; 48, on fol. 422^a; 49, on fol. 428^a; 50, on fol. 436^a.

Written in careless Ta'liq.

Dated; A.H. 1263.

Scribe محمد محسن واد سعد شجاعات على گلستانی پاری

No. 936.

foli. 320 : lines 19 : size $10\frac{1}{4} \times 6\frac{1}{2}$. $8\frac{1}{2} \times 4\frac{1}{2}$.

شرح مقامات حاريري

SHARH-I MAQÂMÂT-I HARÎRÎ.

A fragment of a commentary on the Maqâmât of Hariri.

The present commentary is quite different from the preceding one. In this the etymology of words is given in detail.

The MS is defective both at the beginning and end. It opens with the latter half of the eighteenth Maqâmah and breaks off in the middle of the thirtieth.

The opening words are

نطیفه گویند و نطیف جمع روزیله دلخی و کسر زاء

منفوظه الخ *

The concluding words are :

مقدار روزی ز که بسندۀ بشد و نمی یابم نوشۀ دهن خود اخ *

Written in ordinary Ta'liq.

Not dated : 19th century

No. 937.

foli. 86 lines 11-17 : size $13\frac{1}{4} \times 8\frac{3}{4}$; 9 x 6.

مقامات حمیدی

MAQÂMÂT-I HAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style, in imitation of the Arabic works Maqâmât-i Badîr-i Hamadâmî and Abul Qâsim Harîrî

Author: Qâdi Hamid-ud-Dîn Abû Bakr Balkhî
ابو بکر بلخی

Beginning

انحمد لله الذي شرفنا بالعلم و سخ و عزفنا بالدين اخ *

The author, a judge and an eminent poet of Balkh, died, according to Ibrâhîm Asîr, Kâmil vol. xi. p. 207, in A.H. 559 = A.D. 1163.

A full account of the author and the work is given in Rieu ii. p. 747. See also Hâjj Khal, vol. vi. p. 57. Mélanges Asiatiques, vol.

iii. p. 557 : Copenhagen Catalogue, p. 30. The author wrote the work in A.H. 551 = A.D. 1156. Printed in Cawnpore, A.H. 1268

It is divided into twenty-four *Maqāmāt*.

Written in ordinary *Nasta'liq* with copious marginal and interlinear notes.

Dated 26 *Dulqa'd*, A.H. 1263.

Scribe: *أَرَامَ* *أَرَامَ*.

No. 938.

foil. 273 : lines 12 ; size $4\frac{1}{4} \times 2\frac{3}{4}$; $3 \times 1\frac{1}{4}$.

أخلاق ناصري

A KHLAQ-I NÂSIRÎ.

The famous work on ethics.

Author: Nâṣir-ud-Din Muḥammad bin Muḥammad ul-Ḥasan
عَلِيٌّ الدِّين مُحَمَّد بْن مُحَمَّد الْحَسَن الطُّوسِي

Beginning :—

محمد بن يحيى و عاصي يبعده عيّن حضرت عزت ملكي بشد المخ *

Nâṣir-ud-Din Tûsî the distinguished philosopher and astronomer, was born at Tûs on 21 Jumâdâ I, A.H. 597 = A.D. 1201 and died at Bağdâd, 18 Dulhijjah, A.H. 672 = A.D. 1274

We learn from the preface that the author based the work on the Arabic work *إمارة النفس* by Abû 'Ali Ahmad bin Muḥammad Miskawayh (d. A.H. 421 = A.D. 1030) and wrote it at the desire of Nâṣir-ud-Din bin 'Abd-ur-Rahîm bin Abî Mansûr who was the governor of Quhistân under the Ismâ'îli prince 'Alâ-ud-Dîn Muḥammad (d. A.H. 653 = A.D. 1255), and died shortly after A.H. 655 = A.D. 1257). The work, which the author entitled after his patron's name, was completed, according to Ethé, Ind. Office Lib. Cat. No. 2.155, in A.H. 633 = A.D. 1235. Two prefaces to the work are known to exist : an earlier one, in which the work is dedicated to the aforesaid Nâṣir-ud-Din (see the Brit. Museum copy in Rieu ii, p. 856^b, and the Cambridge copy, Add. 308) and a later one, which is found in all the usual copies, where the author withdraws his praises and cancels the former preface.

For further particulars of the author and the work see Browne Lit. Hist. of Persia, vol. iii, p. 405 : Rieu ii pp. 441 and 856 ; Rieu, supplement, p. 107 : W. Pertzsch, Berlin Cat. pp. 49 and 107 ; Ethé, Bodl. Lib. Cat. Nos. 1435-1443 ; Ethé India Office Lib. Cat.

Nos. 2155-2172; Fleischer, Dresden Cat. No. 343; E. G. Browne, Cambridge Cat., pp. 205-207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216. See also Hâj. Khal, vol. i, pp. 205 and 287; Hâbib-us-Siyâr, vol. iii, juz 1, p. 60; Kashf-ul-Hujub, p. 32; A. Sprenger in Z D M G., xiii, pp. 539 and 540; H. Ethé, Neupersische Litteratur, pp. 348 and 349. An anonymous commentary on the work is noticed in Ethé, Bodl. Lib. Cat. No. 1443. Editions: Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

Written in small *Nasta'liq* on gold sprinkled paper

Not dated; 17th century.

The folios are mounted on new margins.

No. 939.

foll. 185, lines 18: size $7 \times 3\frac{1}{2}$; $5\frac{1}{2} \times 2$.

The same.

Another copy of the *Akhhlâq-i-Nâshîri*, beginning as above. The last folio is missing.

A very correct copy with marginal emendations and notes. Written in a learned *Nim-Shikastah* hand, with an illuminated, but faded head-piece.

Not dated; 18th century.

No. 940.

foll. 141: lines 20: size 10×8 , $7\frac{1}{4} \times 4\frac{2}{3}$.

شرح اخلاق ناصری

SHARH-I AKHLÂQ-I NÂSHIRÎ.

A detailed commentary on the *Akhhlâq-i-Nâshîri*, beginning without any preface:—

فوله حمد بیکد و بدرج بیعد ایمه لغت بر آنند که اشتقاق حمد

از حمده است ایه *

The name of the commentator does not appear anywhere in the text. The colophon runs thus:—

تمام شد بعون الله تعالیٰ شرح کتاب اخلاق ناصری *

A portion of this commentary is noticed in Ethé, Bodl. Lib. Catalogue No. 1443

Written in fair Nastāliq

Not dated : 19th century

No. 941.

fol. 105 ; lines 16 ; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

حدیقة اللسان

HADĪQAT-UL LUĞAT.

A glossary on Nasir-ul-Din Tūsī's Akhlāq-i Nāṣīrī.

Author : Muhammad Sa'd

Beginning :—

حمد كثيرو شکر خارج از جر و تحریر ایق حضرت خاتمی شد

* الخ

Muhammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Ḥājib's "شافعیه" (see No. 771), says in the preface to the present work that he wrote this glossary at the request of his friends. He divides the work into two parts (*Rukn*) as follows :—

Part I. Meanings of single words, arranged according to the first and the last letter, fol. 2^b.

Part II. Explanations of the Quranic verses, Ḥadīṣ, sayings of great men and poets, fol. 86^b.

A few lines are wanting at the end and the copy breaks off with the following words :—

جمع مذكر غائب مفروع مفعلن معلوم بعكس عبء

Written in ordinary Ta'liq.

Not dated : 19th century

No. 942.

fol. 88; lines 11; size $8\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3\frac{1}{4}$.

مفتاح الاخلاق

MIFTÂH-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâşîrî.

Author: 'Abd-ur Rahîm ibn 'Abd-ul Karîm 'Abbâsî Burhân-pûnî عبد الرحمن ابن عبد الكرم عباسی بورهانپوری.

Beginning:—

حمد حکیمی کہ اکثر امشتبہ عالم و فوائل بذی آدم بیوی احضر

* افکار الحج

We learn from the preface that, with the object of getting a correct copy of the Akhlâq-i Nâşîrî, 'Abd-ur Rahîm collected thirty copies of the work, but none of them were reliable. At last he came across a copy which was written by Nâşîr-ud-Dîn Tûsî himself and from which Tûsî gave lessons. Of this copy Abd-ur-Rahîm secured a transcription, which, he says, was compared with the original not less than fourteen times by several experts.

Thus he wrote the present glossary, A.H. 1085 = A.D. 1674 in the nineteenth year of Aurangzib's reign, and divided it into two parts (*Qism*) as follows:—

Part I. Meanings and explanations of words and phrases used in the text, arranged according to the first and the last letter, fol. 5^a.

Part II. Explanations of the Quranic verses, Hâdiṣ, sayings of the Caliphs, philosophers and poets, fol. 71^a.

Written in ordinary Indian Ta'liq.

Dated 21 Sha'bân; A.H. 1229.

No. 943.

foll. 81; lines 21; size 11 x 7; $7\frac{1}{2} \times 4\frac{1}{4}$.

ذخیرة الملوك

DAKHIRAT-UL-MULUK.

A work on ethics and polities.

Author: Mir Sayyid 'Alî bin Shihâb-ud-Dîn bin Mir Sayyid Muhammâd ul-Husaynî of Hamadân. میر سد علی بن شہاب الدین بن میر سید محمد الحسینی الحمدانی.

Beginning:—

حمد سیلار و شنای بی شهر حضرت ملکی را که اسباب معاش سکان
ملک دیبوی را به تمهید قانون سیاست آخوند *

The author Sayyid 'Alî Hamadânî, known as 'Alî II, who was born A.H. 714=A.D. 1314 and died A.H. 786=A.D. 1374, has already been mentioned at some length under No. 150 in this catalogue.

The Dakhîrat-ul-Mulûk is divided into ten *Bâb* as follows:—*Bâb I*, on faith, fol. 2^a:

باب اول در شرایط احکام ایمان و لوازم کمال آن که سبب نجات بندۀ
است از عذاب ابدی و وسیلت وعول او بدوام لذات بیغم

سیمی *

Bâb II, on the duties of man, fol. 6^a:

باب دوم در ادای حقوق عبودیت *

Several folios are missing after fol. 14, and the latter portion of the second *Bâb*, and the early portion of the third (اخلاق و حسن خل) are wanting.

Bâb IV, on the rights and duties of parents, wives, husbands, children, etc.; fol. 16^a:

باب چهارم در حقوق والدین و زوجه و زوج و اولاد و عبید و اقارب و اصدق *

Bâb V, on the rules of government, rights and duties of subjects, etc., on fol. 24^b:باب پنجم در احکام ولایت و سلطنت و امیرات و حقوق رعایا و شرایط حکومت
و خطر عهده آن و وجوب عدل و احسان *

Bâb VI., on spiritual government, fol. 34^b:

باب ششم در شرح سلطنت معمنوی و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر صلاح و فساد مملکت جسمانی
و مشابهت تصاویر ولایت حسن با مقادیر اسرار خلافت نفسی

النحو

Several folios are again missing after fol. 38, and a good deal of
the contents of the sixth *Bâb* as well of the seventh (دایع معدوم در بیان
امر معروف و نهی ممنکر) is wanting.

Bâb VIII., on gratitude and contentment:

باب هشتم در بیان فضیلت شکر و قناعت *

Bâb IX., on forbearance fol. 57^b:

باب دهم در بیان فضیلت عبر و حفیقت آن و ذکر مقام عبر و شکر *

Bâb X., on the evils of pride and punishment and the excellence
of humility and forgiveness. fol. 69^a.

باب دهم در مدعیت کبر و عذب و فضیلت تواضع و عفو که آن
از آفات و وازم امور حکمت و امانت و اقسام کبر و علامات وجود
حفیقت و آفات آن و بیان اسباب ظمور و کیفیت ازالت آن *

The contents of the work have been stated by Hâj. Khal.
vol. iii, p. 329: Ethé. Ind. Office Lib. Cat. No. 2176. See also
Rieu ii, p. 447; G. Flügel, iii, p. 284: W. Pertsch, Berlin Cat.
p. 17, No. 5, and pp. 321-323; Ethé, Bodl. Lib. Cat. Nos. 1451-
1453; Stewart Cat. p. 50. Lithographed in Lahore, 1906.

A very good copy. Written in beautiful *Nâstâliq* on thick
papers with an illuminated, now faded, head-piece. The Arabic
passages are written in beautiful *Naskh*, generally in red or blue
and sometimes in gold.

Dated, A.H. 968.

No. 944.

foll. 169: lines 12; size $10 \times 6\frac{3}{4}$: $5 \times 3\frac{1}{4}$

اخلاق محسنی

AKHLÂQ-I MUHSINÎ.

An exceedingly valuable copy of the famous work on ethics.

Author. Husayn bin 'Ali ul-Wâ'iz ul-Kâshifi
حسن بن على الواقف الكاشفي

Beginning:—

حضرت پادشاه على اطیاف حزت کلمتہ نخ *

Husayn Kâshifi, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultân Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named. The title of the work is a chronogram for the year A.H. 900=A.D. 1495, in which it was completed, and not A.H. 907=A.D. 1500 as wrongly asserted by W. Pertsch. Berlin Cat. p. 308. It is divided into forty chapters enumerated in Ethé, Ind. Office Lib. Cat. No. 2188.

For other copies see Rien ii p. 443; E. G. Browne, Camb. Catalogue, pp. 207 and 208; Ethé, Bodl. Lib. Catalogue, Nos. 1460-1462; Ethé, Ind. Office Lib. Catalogue, Nos. 2188-2200, etc., etc. Printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i. Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Calcutta, 1809, 1850; Hertford 1823 and 1850; Lucknow, 1862 and 1869; Cawnpore, 1888. English translation by H. G. Keene, Hertford, 1851. A Turkish translation under the title 'اندیس مکاریس' was made by Pir Muhammed 'Azmî bin Pir Ahmad bin Khalil of Brussa in A.H. 974=A.D. 1566, see G. Flügel, iii, p. 308. Fleischer, Leipzig, Cat., p. 488; Kraft, p. 187; W. Pertsch, No. 93, and Berlin Turkish Cat., pp. 169 and 170: extracts from this version in German translation were published by R. Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit,' etc.

Written in beautiful Nasta'liq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece.

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus:—

كتبه العبد الفقير المدقق محمود بن سلطان على نزولني

..... في شهر رجب المرجب سنة و تسعينية *

No. 945.

foll. 140; lines 15; size 9×6 ; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the *Akhlaq-i Muhsini*, beginning as usual.

Written in a careless Indian Ta'liq.

Dated Dulqa'd, A.H. 1270.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

foll. 173; lines 17; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the *Akhlaq-i Muhsini*, beginning as above.

Written in fair Nasta'liq, with an illuminated, but faded head-piece.

Dated, Balkh, 14 Shawwâl, A.H. 1113.

حاجی عبد الغفور بن ملا محمد زمان بن ملا سافی بن حاجی عبدي :

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 947.

foll. 158; lines 15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

The Same.

A copy of the *Akhlaq-i Muhsini*, beginning as usual.

Written in ordinary Ta'liq with occasional corrections in the margins.

Not dated; 19th century.

Scribe: عبد الرسول.

No. 948.

fol. 383; lines 11; size $10\frac{3}{4} \times 5\frac{3}{4}$; 7 x 3.

نفائس الكلام

NAFĀ'IS-UL- KALĀM.

A rare and valuable work on ethics, polities and the maxims of good administration, consisting of historical accounts, moral tales sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects.

Author: 'Abd-ul- Latif ul-Munshi, Nazil ul-Haramayan: عبد اللطيف "منشى نزيل" العرمي.

Beginning —

حمدًا لعلى العادل الذي لا شبهة ولا معادل تعاليت آلاوة وتوافت

نعمة النج*

The full title of the work, as given on fol. 115^b, is نفائس الكلام . وعوانس الأفلام میران عادل شاه بن مبارکشاه بن عادل شاه المأبوقی "القرشی" میران عادل شاه بن مبارکشاه بن عادل شاه المأبوقی "القرشی" Mirân 'Âdil Shâh bin Mubârak Shâh bin 'Âdil Shâh ul-Fâruqî. This king is identical with Râjah 'Alî Khân Fâruqî, (A.H. 984-1003 = A.D. 1576-1596), the eleventh king of Khândîsh (see Brigg's Muhammadan Power in India, vol. iv. p. 321), who, according to our author, ascended the throne on Monday, 20th Rabî, I, A.H. 984 = A.D. 1576.

There are no special subdivisions of the work, but each topic is introduced by the words نفائس كلام.

The preface is followed by a eulogium of the reigning king. The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart, and which he recited in the *Tarâwîh* prayer of Ramadân, A.H. 989 = A.D. 1581 (see fol. 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج الشوّد of Mulla Mirîn-ul-Miskin (see No. 48^b).

The contents of the work may be summarized thus —

Noble qualities of the king: his justice. fol. 34^a.

Praise of Burhânpûr, fol. 47^a.

Death of Mirân Shâh (A.H. 984 = A.D. 1576), fol. 49^a.

Coronation ceremony of the king, fol. 64^a.

The names of the persons who took prominent part in the Coronation ceremony are:—

خواجہ حسین ار ولاد خواجہ معدن - روح اللہ لاری - سید محمد المختاری
 سید محمد - سید مصطفی دھلوی - شیخ ابراهیم بروجی بغدادی - الدین اجمیوی
 - سید رسول - سید ابراهیم سکوی - شیخ سوہان اون شیخ محمد عوت - فاروقی
 عبد الحکیم بن - عبد الکریم شیبار - سید رسول also spelt on the margin as
 شیخ - سید راجن بخاری - شیخ درمان دعمان - شیخ ابو جی خضر - شیخ ناجن
 قاضی - قاضی عد الغنی - قاضی کبیر محمد - عثمان مدرس - یوسف بنگالی
 شیخ احمد محتسب and ناک محمد بن وجہ الدین - روح اللہ دکنی.

There is a lacuna after fol. 82^a.

Meaning of the word *Wazir*: fol. 105^a.

On the excellency of *Khilafat*, fol. 116^b.

On *Imamat*. *Khilafat* and sovereignty, fol. 123^a.

The *Khilafat* of the four early *Khalifahs*, fol. 125^b.

The *Khalifahs* of the Umayyide dynasty, fol. 160^b.

The twelve *Imams*, fol. 162^b. The name of each *Imam* is followed by his Kunyah or title, the date of his birth, the period of his *Imamat*, his death, period of his age, his issues (male and female).

The necessity and qualifications of *Imams* and *Khalifahs* and obedience to them, illustrated by numerous quotations from *Hadîs*, sayings of eminent 'Ulamâ and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol. 168^b—352^a.

Conclusion, fol. 352^a The work concludes with a collection of forty *Hadîs* on 'Justice,' with Persian paraphrase.

On fol. 379^b the author in a poem in praise of his royal patron, says that he wrote the work in A.H. 984=A.D. 1576

نہصد و هشتاد و چهار از حسن رفتہ که این نسخه عایی خطاب
 یافت رفم از مدد فیض پنگ رونق اور تقوت برین اوح خاک

This date, A.H. 984, has thrown us into some confusion; because on fol. 37^a and in several other places we find the date A.H. 989 in connection with the king's learning the Qurân by heart and reciting it.

Some folios are missing and some misplaced.

The following note, probably in the handwriting of the author, is found on the title page:

نَفِيسُ الْكَلَامِ وَعَرِيسُ الْقِلَامِ - مِمَّا عَذِيَ بِجَمْعِهِ وَتَعْرِيفِهِ وَاعْتَدَى بِتَالِيفِهِ
وَنَصْدِيفِهِ أَفْعَفَ عَبْدَ اللَّهِ بَنْيَةَ وَجِيرَةَ وَأَقْوَاهُمْ مَعْصِيَةَ وَجِيرَةَ نَزِيلَ الْحَرَمِينِ
الشَّرِيفِينِ وَالْمَنْتَمِيِّ بِالْأَذْسَاءِ إِلَى الْمَحَلَّيِّينِ الْمَنْتَفِيِّينِ عَبْدَ الْمَطِيفِ الْمَنْتَشِيِّ
أَوْرَدَهُ اللَّهُ مَوَارِدَ امْتَدَانِهِ وَاصْدَرَهُ مَصَدِّرَ عَصِيَّةِ أَمِينِ أَمِينِ لَا أَرْضِيَ
سُواحَدَةَ حَتَّى أَنْجَفَ إِلَيْهِ الْفَ آمِينَ *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radauli, says that he studied the book in A.H. 1236.

Written in fair Nasta'liq.

Dated, A.H. 991.

تَسْلِيمُ مُحَمَّدِ بْنِ شَيْخِ عَدَدِ اللَّهِ الصَّدِيقِيِّ.

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Rađi-ud-Din Ahmād bin Maḥmūd us-Samarqandī. This assertion seems to have been wrongly based on the statement of Ḥāj Khal. vol. vi, p. 365. who mentions a work of the same title on ornate prose by Rađi-ud-Din Samarqandī, popularly called حساب.

No. 949.

fol. 160; lines 10; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 2$.

اخلاق منصوري

AKHLĀQ-I MANSŪRÎ.

A work on ethics and politics.

Author: Giyāš, popularly called Mansūr

Beginning:—

حمد بيدحد ... احديرا! كه جزو نيسات احد الخ *

The title of the work is not given in the text, but on the title page as well as at the end the work is called اخلاق منصوري and also اخلاق عبات منصوري

The author Mir Giyāš-ud-Din Mansūr was the son of the eminent philosopher Mir Ṣadr-ud-Din Muḥammad Shirāzī (b. A.H. 828 = A.D. 1424, d. A.H. 903 = A.D. 1497), the founder of the Madrasah-i-Mansūriyah at Shirāz and author of several works enumerated in the *Majālis-ul-Mu'minīn*, fol. 412^b. Giyāš-ud-Din held for some time the influential post of Ṣadr under Shāh Tahmāsp (A.H. 930-984

= A.D. 1524-1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid Shaykh* 'Ali bin 'Abd-ul-'Ali, and returned to Shiraz where he died in A.H. 948 = A.D. 1541 and was buried by the side of his father. He left numerous philosophical and scientific works, viz. :—

(1) حجۃ الکلام قسم سیح نماد منصدمی رد افایل حجۃ الاسلام غزالی
معحاکمات نمیان والد خود میر صدر الدین محمد و ملا جلال الدین محمد

(2) دوایی در حوتی ایشان بر شرح فجریند -

(3) معحاکمات نمیان ایشان در حوتی ایشان بر شرح مطالع

(4) معحاکمات نمیان ایشان در حوتی اوایل شرح مختصر اصول عضدی

(5) شرح بر کتاب مذاکل الانوار

(6) شرح بر رساله ایاث واجب در خود

(7) نعدل المیزان بر منطق که خلاصه منطق شفاقت

(8) معیار الافکار که خلاصه نعدل المیزان است

(9) اولمیع و معراج در حدیث در معحاکمات کتاب تحقیق شاهی

(10) نجربید در حکمة

(11) رساله در تعریف قدره

(12) معالم الشفاقت در طب

(13) شاهی (مختصر معالم الشفاقت)

(14) کتاب سعید در حدیث

(15) حاشیه بر ایاث شفاقت

(16) حاشیه بر شرح انتارات

(17) حاشیه بر شرح حکمہ العین

(18) رساله در باب خلافه فویند ارتد خود میر صدر الدین محمد

(19) خلاصه التلخیص که اختصار کتاب تلخیص معانی و بیان است

(20) رد بر حاشیه شمسیه عالمه دوایی

(21) رد بر حاشیه تمدیب عشار الدین

(22) رد بر انمودج العلوم عشار الدین

(23) رد بر رساله زور آم عشار الدین

(24)	رساله در تحقیق جهات
(25)	رساله مشارق در انبیات و اجب
(26)	The present work.
(27)	حاشیه بر اوائل کشاف
(28)	مقامات العارفین
(29)	کتاب در تصوف و اخلاق که با اسم فویزند ارجمند خود معمور تصرف الدین علی نوشتہ -
(30)	رساله قانون السلطنت
(31)	نماض الوضوان
(32)	کتاب اساس در علم هندسه

The author of the *Majâlis-ul-Mu'minîn*, who enumerates the above works, fol. 413^a, says that he saw all of them except the last two.

The work is divided into two *Mujallâh* :—

Mujallâh I, on fol. 3^{۱۱} درین معاہب انسان و انتشارت طویق نیل

سعادت دو جهان (تجلیله in four

Mujallâh II, on fol. 95^{۱۱} در تسدیب اخلاق و کنفکت سلوک با

خلائق خلاق (نجلیله in three

For other copies see Rieu ii, p. 826^a; G. Flügel, vol. iii, p. 292; *Jahrbücher*, vol. 81, and *Anzeigeblatt*, p. 29.

There are many worm holes towards the beginning of the copy and the contents in many places are illegible.

Written in beautiful *Nasta'liq*.

Dated, A.H. 1010.

No. 950.

fol. 146; lines 17; size $7\frac{1}{2} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

معدن الجواهر

MA'DIN-UL- JA WÂHIR.

A collection of anecdotes written in the style of Sa'di's *Gulistân*.
Author: Mullâ Tarzî ملا طرزی.

Beginning:—

جهان جهان نیایش جهانداری را سزد که رایات جهانکیوی فرمان روایان

والشکوه الخ *

The work, written for, and dedicated to Jâliângir, was composed in A.H. 1025=A.D. 1616, expressed by several chronograms at the end.

The present MS. comprises the shorter redaction of the work in seventeen *Bâb* (see fol. 8^a). The fullest redaction in twenty-two *Bâb* and a *Khâtimah* is noticed in Ethé, India Office Lib. Cat. Nos. 793-795. Comp. Rieu, iii. p. 1038; J. Aumer, p. 60: Ethé, Bodl. Lib. Cat. Nos. 464 and 465.The seventeen *Bâb* are enumerated thus at the beginning:—

باب اول در بیان درجه شہادت و قدرتی و نصرتی که آن زندگی هنی

* معلومی است

باب دوم در عشقی و محبت که وسیله وصال به مطلوب حقیقی است *

باب سوم در بیوفتی و بیحقیقی و پاداش آن *

باب چهارم در فضیلت دیانت که صیقل صریح ایمان و زیور صریح صدق

* و ایقان است

باب پنجم در رفا و حقیقت پروزی *

باب ششم در پایداش تهمت و افترا *

باب هفتم در داد گستاخی و عدل پروزی *

باب هشتم در فضیلت نوکل و قناعت و عبادت *

باب نهم در فضیلت اکل حلال و صدق مقان *

باب دهم در بیان استغذی ایزدی که آستین او می افشدند بر خوفه پوشید
که پسی بدامان بینخت کشیده سور از گریبان عجب بر
می آرد *

باب یازدهم در بیان بخشیش الهی در راه سوگستان بادیه غلات
و گمراهی *

باب دوازدهم در بیان آنکه طینت آدمی را آب غم سرشه اند و رقم الم
بر نوح جیین او فوشه و نخم مصائب بروز ازل در مزرع
وجود او کشته *

باب سیزدهم در مدهق فقر و اغطرزی *

باب چهاردهم در بیان عجائب که از پرده غیب بهظور می آید *

باب پانزدهم در بیان حقیقت سوره *

باب شانزدهم در کمال دانایی و رسائی اهل تنجیم *

باب هفدهم در پایداش اندیشه تبدیل در حق صریم بیگدا *

The work has been lithographed at Lucknow, 1876.

Written in fair Nasta'liq.

Dated 7 Muḥarram, A.H. 1169.

Scribe: قناء الله.

The seals of Nawwāb Sayyid Vilāyat · Alī Khān and Sayyid Khwurshīd Nawwāb are found at the beginning and end of the copy.

The signature "Gore Ouseley" is found at the beginning of the copy.

No. 951.

fol. 451; lines 19; size $10\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

محبوب القلوب

MAHBŪB-UL-QULŪB.

A collection of moral tales and anecdotes.

Author: Barkhwurdār bin Maḥmūd Turkmān Farāhī, with the
poetical *nom de plume* Mumtāz. سرخودار بن معموم نرگمان فرامی منخلص
له عمتاز.

Beginning:—

اللهي بزرگي و حشمته تواست سر افوازني ملک و دولت تواست

The author, who flourished under Minūchihir Khān's governorship of Mashhad (A.H. 1034-1074 = A.D. 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu. ii, p. 767.

This copy agrees with the British Museum copy. Comp. also Ethe, India Office Lib. Catalogue, Nos. 800-802; W. Pertsch, Berlin Catalogue, p. 317. The work was printed in Bombay, A.H. 1268.

Written in fair Nasta'liq with an illuminated head-piece.

Not dated: 19th century.

No. 952.

fol. 172; lines 17; size 7×4 ; $5 \times 2\frac{1}{4}$.

گوهرستان

GAUHARISTĀN.

A collection of moral anecdotes in imitation of Sa'di's Gulistān.

Author: 'Aziz Ullah Ḥusām-ud Dīn ul-Banārāsī

الدین البخارسی

Beginning:—

منت و منت سر جان آفینی دا که گلستان گفتار از نسیم سپس
او همیشه بهار است *

The work is divided into seven chapters, called *Gauhar*, and a *Khātimah* as Sa'di's is. It is dedicated to Shāh Jahān (fol. 10^a) who is highly eulogised in the preface. The date of composition, A.H. 1048 = A.D. 1638, is expressed by the chronogram (fol. 14^b).

The seven *Gauhar* are as follows:—

گوهر اول در سرورت سلطان مامدار و خواهین عدالت تتعار

گوهر دوم در اخلاق برگزیدهاد الهی و احوال اشان

گوهر سوم در آداب گفتار و فواید خانوتشی

گوهر چهارم در سرگزی داش

گوهر پنجم در فضائل جود و عروت و اطاعت تواضع و نکسار.

گوهر ششم در کنفیت دندا و حسن و قبیح آن

گوهر هفتم در سوانح عشق و حسن و اداء دلفریزی

خانمہ بعض الحکمة الجھولت و من الموعظة الجھلت

Written in learned Nîm Shikastah. Dated, Ramadân, A.H. 1116.

محمد بننعم رواي بهاري ولد شيخ عدد العي بن شيخ شهاب الدين :
Occasional marginal notes and emendations.

No. 953.

fol. 361 : lines 18 : size $8 \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

منهجه اليقين

MANHAJ-UL-YAQÎN.

A commentary upon the وصت or "Testament" of Imam Ja'far Sâdiq, containing doctrines of faith, moral precepts, religious instruction, etc., etc.

Commentator: Muhammad bin Abû Turâb Gulistânah
ابو نواب گلستانه.

Beginning:—

روایت زوح امروزی حدیث که عیشام عخدسون علاء اعلی را سرگرم

خطیبه نسبتی سر زد *** *

According to Rieu i, p. 22, where a copy of the work is noticed, the Arabic text is said to be taken from the كتاب "وصحة" of the famous Shi'ah doctor Muhammad bin Ya'qûb ul-Kalîni's (d. A.H. 328 = A.D. 939) work كتاب.

The commentator, with his full name Mirzâ Ali-ud-Din Muhammad bin Abû Turâb Gulistânah ul-Husaini, was a disciple of Muhammad Bâqir Majhî, and the author of a commentary upon the Nahj-ul-Bala'îzat, entitled كتاب "معناي فی شریف کلام" كتاب "معناي فی شریف کلام" in twenty volumes (see Kashf-ul-Hujub, fol. 52^b).

The date of completion of the work, A.H. 1051 = A.D. 1670, given at the end of Rieu's copy, is not found here.

The work is mentioned in Kashf-ul-Hujub, fol. 149^b. See also Asâf Lib. Hand List, p. 1612, where a printed copy of the work is mentioned.

Written in ordinary Tâliq

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat Ali Khân and Sayyid

Khwurshid Nawwâb are found at the beginning and end of the copy.

No. 954.

fol. 412 : lines 17 ; size 9×5 ; 6×3 .

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well-known work on ethics :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Author: Mirzâ Muhammâd Rafî' Wâ'iz Qazwînî
واعظ فروزنی

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَمْ سُرْخِيلْ كَاروَانْ فَذُونْ مَحَاوِراتْ تَوَانَدْ بُودْ آنَجْ *

Mirzâ Rafî'-ud-Dîn Muhammâd, who flourished in Isfâhân during the reigns of Shâh 'Abbâs II and Sulaymân of the Safawî dynasty, was also a poet of no mean distinction, and has left a *Diwân* in which he adopts the poetical title Wâ'iz (see Rieu ii: p. 697, and Ethé, Bodl. Lib. Catalogue No. 1144). He died, according to the statement of the author of the *Riyâd-us-Shu'arâ*, fol. 463^a, shortly after the accession of Sultân Husayn (A.H. 1105-1135 = A.D. 1694-1722). See also *Majma'-un-Nafâ'is*, vol. ii, fol. 516^a; *Natâ'ij-ul-Afkâr*, p. 442; *Makhzan-ul-Garâ'ib*, vol. ii, p. 987; *Kashf-ul-Hujub*, fol. 1^b, etc.

The work is based on the Qurâن and the traditions of the Imâms. According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl. Lib. Catalogue No. 1472, where the two *Bâb* are described). The present MS. comprises only the first *Bâb*, divided into three *Fâsîl*. For further particulars and other copies see Rieu ii, p. 826, and Supplement, p. 109; Ethé, Bodl. Lib. Catalogue, *loc. cit.*; Ethé, India Office Lib. Catalogue, No. 2213; E. G. Browne's Camb. Lib. Catalogue, p. 59; W. Pertzsch, Berlin Catalogue, pp. 312 and 313; G. Flugel iii, p. 293. The work has been lithographed at Teheran, A.H. 1274 and Lucknow A.D. 1868. Both these editions contain only the first two *Fâsîl* of the first *Bâb* and fourteen sections of the third *Fâsîl*.

Written in fair *Nastâliq* with an illuminated head-piece and a double-page *Unwâu* at the beginning.

Not dated; 19th century.

No. 955.

fol. 345 : lines 19 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the first *Bâb* of Muhammad Rafi's *Abwâb-ul Jinâن*, beginning as above :

Written in fair *Nasta'liq* with an illuminated head-piece and occasional marginal notes.

Not dated : 19th century.

A seal of Sayyid *Safdar Nawwâb*, Patna, is found at the top of the first page

No. 956.

fol. 321 : lines 19 : size $10 \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same

Another copy of the *Abwâb-ul Jinâن*, beginning as usual

Written in ordinary Indian *Tâ'liq*.

Dated 4 *Dulqa'd* A.H. 1234

The seals of *Nawwâb Sayyid Vilâyat 'Ali Khân* and *Sayyid Khwurshid Nawwâb* of Patna are found at the beginning and end of the copy.

No. 957.

fol. 139 ; lines 21 ; size $9 \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

تُحَفَةُ الْأَخْيَارِ

TUHFAT-UL AKHYÂR.

The author's commentary on his own *Qâsidah Mûnis-ul-Abrâr* مُونِسُ الْأَبْرَارُ, which he composed in praise of 'Ali, the fourth *Khalîfah*.

Author Muhammad Tâhir حَمْدُ اللَّهِ تَعَالَى وَبَرَّهُ

Beginning :—

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَنْ يَعْدُ إِنَّكَ جُونَ سَيِّدُنَا حَمْدُ اللَّهِ

قَدِيرٌ مُحَمَّدٌ طَاهِرٌ ابْنٌ قَصِيْدَةٌ رَّاَكَهْ مُونِسٌ الْأَبْرَارُ مُوسُوَمٌ اسْتَ *

In a short preface the author tells us that as his *Qâsidah*, entitled *Munis-ul-Abrâr*, was too difficult to be understood by ordinary men, he wrote the present commentary for general convenience.

The author Muḥammad Ṭāhir bin Muḥammad Ḥusayn *uṣh-Shīrāzī* *uṣh-Najaffī* *uṣh-Qumnī*, a most bigoted *Shī'ah*, was, according to the author of the *Kashf-ul-Ḥujub*, fol. 54^a, a contemporary of Muḥammad bin Ḥasan *uṣh-Ḥasanī* *uṣh-Hurr ul-Āmilī* who died in A.H. 1099 = A.D. 1688 (see Brock., vol. ii, p. 412). The latest authority quoted by the author (fol. 114^b) is the *Majālis-ul-Mu'minīn* of Nūr Ullah *Shūstārī*, written in A.H. 1010 = A.D. 1601 (see No. 720).

The commentary, a very lengthy one, abounds in a fierce denunciation of *Šūfism* and a most virulent refutation of the *Šūfic* doctrines. The author makes vehement attacks on almost all the renowned and leading *Shaykhs* and *Šūfic* writers, and openly heaps insults on them with the bitterest hatred. The persons thus treated by the author are Abul Ḥasan *Khirqānī*, Ḥasan Baṣrī, Ibrahīm Adham, Mālik Dīnār, Shībli, Junayd, Fuḍayl bin 'Ayād, Bishr Ḥāfi, Dun-Nūn Miṣrī, Abū Ḥafṣ, Abul 'Abbas, Muḥiyī-ud-Dīn Ibn ul-Ārabi, Aḥmad Ḥazzālī, Sarī Saqatī, Bayazīd Bistāmī and several others. It may be noticed that the author quotes passages from numerous Sunnī writers, particularly from Rūmī, for the sake of refutation.

In several places the author refers to his following previous compositions :—

أربعين (see *Kashf-ul-Ḥujub*, fol. 11^b), on fol. 78^a.

تحفة العقا (see *Kashf-ul-Ḥujub*, fol. 15^a).

تحفة عباسى (see *Kashf-ul-Ḥujub*, fol. 18^a).

رسالة الدارين (see *Kashf-ul-Ḥujub*, fol. 54^a) and on حكمتة العارفين (see *Kashf-ul-Ḥujub*, fol. 113^a).

The *Qaṣīdah* itself begins thus on fol. 2^a :—

بختون دیده نوشتیم بر لر و دیوار که چشم مردمی از اهل روزگار مدار

محمد طاهر اصفهانی (see *Kashf-ul-Ḥujub*, fol. 2^a).

Written in ordinary *Ta'līq*.

Not dated ; 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Ali *Khān* and Sayyid Khwurshīd Nawwāb of Patna are found at the beginning and end of the copy.

No. 958.

fol. 155 ; lines 14 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3$.

شرح خطبة شقشيقه

SHARH-I KHUTBAH-I SHAQ-SHAQIYAH.

An exhaustive Persian commentary on the Khutbah-i Shaqshaqiyah.

Commentator : إمداد علي 'Alī.

Beginning :—

طوبی لادیب هدیت شنا شقة للتبیان حمد من عزف *

This is a commentary on the Khutbah-i Shaqshaqiyah, found in the beginning of the well-known Arabic work Nahj-ul-Balāqat, which consists of discourses, letters and sayings ascribed to 'Alī bin Abū Ṭālib, collected by Abul Hasan Muhammād bin Husayn bin Mūsā, better known as ash-Sharīf ar-Rūzī. See Hāj. Khal. vol. vi, p. 406. For the Khutbah-i Shaqshaqiyah see Nahj-ul-Balāqat, MS. No. 1853 (fol. 11^b), Arab. Hand-list.

The commentator dedicates the work to the Wazīr Mahdī 'Alī Khān Bahādur Sipihdār Jang.

The commentator takes great pains in giving the explanation under the following different heads :—
البلاغة - النحو - الصرف - الله - المطلب - الاستدلال - فائدة ترجمة and last of all فائدة.

The Khutbah treats of the prerogatives of 'Alī and his noble qualities.

The date of completion of the commentary, given at the end, is A.H. 1247 = A.D. 1831.

Written in fair Naskh.

Not dated ; 19th century.

No. 959.

fol. 52 ; lines 14 ; size $7\frac{3}{4} \times 5$; $6\frac{1}{4} \times 3$.

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'dī's Gulistān, without author's name.

It consists of two sections : the first, or the prose section, begins thus with the following heading :—

سخنیان جان نواز و بلند متنضم پندهایی دلپسند و اندرزهایی
ارجمند ... جان پدر راستی بگزین و با راستکاران بگشین ^{الخ} *

The second, viz. the poetical section, begins thus on fol. 32^b :
ابیات جان فیوز و شیعین متنضم پندهایی دلنشین و اندرزهایی
گزین سر هر دانش گزین و درست ^{الخ} *

Written in fair Ta'shīq.

Not dated ; 19th century.

No. 960.

fol. 54 : lines 15 ; size $8\frac{1}{4} \times 5$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the above work, beginning :—

سخنیان جان نواز و بلند *

Written in fair Nasta'līq with marginal notes and emendations.
Not dated ; 19th century.

THE END.



6-88



16. C

16. C

16. C

"A book that is shut is but a block"

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